

REPORT ON INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE
Week ending the 21st November 1914.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[Corrected up to the 1st April 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta ...	Monthly	Lakshmi Narayn Besborua, Hindu, Brahmin; age about 45 years.	500
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Alaukik Rahasya" (P) ...	Do. ...	Monthly	Kahirod Prasad Vidyabinode, Brahmin; age 55 years.	700
4	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 48 years.	500
5	"Ananda" (P) ...	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	800
6	"Ananda Sangit Patrika" (P)	Calcutta ...	Do.	Pratibha Devi, Hindu, Brahmin; age 45 years.	200
7	"Anjuli" (P) ...	Do. ...	Do.	Krishna Behari Dutta ...	200
8	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta, Hindu, Baidya; age 55 years.	800
9	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 37 years.	700
10	"Aryya Chikitsa Pranali" (P)	Do. ...	Do.	Jnanendra Nath Gupta; Hindu, Baidya	1,000
11	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin, age 49 years.	1,000
12	"Aryya Kayastha Pratiba" (P)	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 73 years.	500
13	"Aryya Pratibha" (P) ...				
14	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh ...	300
15	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Datta, Hindu, Tanti; age 24 years.	1,600
16	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen, Hindu, Baidya; age about 40 years.	600
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri, Brahmin; age 50 years.	700
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 38 years.	5,000
19	"Baidya Sammilani" (P) ...	Dacca ...	Do.		
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary ...	500
21	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy, Hindu, Barui; age 54 years.	500
22	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan ...	5,500
23	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabinode, Hindu; age about 36 years.	200
24	"Bamabodhini Patrika" (P)...	Do. ..	Do.	Sukumar Dutt, Brahmo; age 43 years	700
25	"Bandana" (P) ...	Baidyabati	Do.	Hemendra Kumar Ray, Hindu, Vaidya; age 27 years.	700
26	"Bangabandhu" P)	Dacca ...	Do.	Ishan Chandra Sen, Brahmo; age 56 years.	160

N. B.—(N) stands for newspapers and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
27	"Bangadarsan" (P)	Calcutta	Monthly	Sailes Chandra Masumdar, Hindu, Brahmin; age 43 years.	690
28	"Bangaratna" (N)	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 30 years.	1,560
29	"Bangavasi" (N)	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
30	"Bankura Darpan" (N)	Bankura	Do.	Rama Nath Mukherji; age 53 years	453
31	"Bani" (P)	Calcutta	Monthly	Amulya Charan Ghosh; age 35 years	800
32	"Barisal Hitaishi" (N)	Barisal	Weekly	Durga Mohan Sen, Hindu, Baidya; age 36 years.	600
33	"Basumati" (N)...	Calcutta	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 48 years.	19,000
34	"Bhakti" (P)	Howrah	Monthly	Dines Chandra. Bhattacharya, Hindu, Brahmin; age 28 years.	600
35	"Bharati" (P)	Calcutta	Do.	Srimati Swarna Kumari Devi, Brahmo; age about 48 years.	1,700
36	"Bharat Chitra" (N)	Do.	Weekly	Pran Krishna Pyne, Hindu, Brahmin	800
37	"Bharat Mahila" (P)	Dacca	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	450
38	"Bhisak Darpan" (P)	Calcutta	Do.	Rai Saheb Giris Chandra Bagchi	250
39	"Bharatbarsha" (P)	Do.	Do.	Amulya Charan Ghosh Vidyabhushan, Kayastha; age 38 years; and Jaladhar Sen, Kayastha, age 50 years.	3,400
40	"Bidushak" (P)	Do.	Do.	Kshetra Nath Banerji, Brahmin; age 40 years.	600
41	"Bijnan" (P)	Do.	Do.	Dr. Amrita Lal Sarkar, Satgope; age about 42 years.	300
42	"Bikrampur" (P)	Mymensingh	Do.	Jogendra Nath Gupta, Hindu, Baidya; age 24 years.	200
43	"Birbhum Varta" (N)	Suri	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 40 years.	900
44	"Birbhumi" (P)	Calcutta	Monthly	Kulada Prasad Mulliek, Hindu, Brahmin; age 33 years.	1,500
45	"Birbhum Vasi" (N)	Rampur Hat	Weekly	Satkowri Mukherji, Hindu, Brahmin; age 46 years.	700
46	"Brahman Samaj" (P)	Calcutta	Do.	Pandit Basanta Kumar Tarkanidhi	1,000
47	"Brahma Vadi" (P)	Barisal	Monthly	Monomohan Chakravarty, Brahmo; age 52 years.	660
48	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu; Kayastha.	800
49	"Burdwan Sanjivani" (N)	Burdwan	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 24 years.	400
50	"Byabasa O Banijya" (P)	Calcutta	Monthly	Sachindra Prosad Basu, Brahmo; age 36 years.	900
51	"Chabbis Pargana Varta-vaha" (N)	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya; age 30 years.	500 to 700
52	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
53	"Cbhatra" (P)	Dacca	Monthly	Sasibhushan Mukherji, Hindu, Brahmin; age about 48 years.	600

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	<i>Bengali—continued.</i>					
690	54	"Chhatra Suhrid" (P) ...	Dacca ...	Monthly	450
1,560	55	"Chikitsa Prakas" (P) ...	Nadia ...	Do.	Dhirendra Nath Halder, Hindu, Gandabanik; age 28 years.	400
15,000	56	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
453	57	"Chikitsa Tatva Vijnan" (P) ...	Do. ...	Do.	Binode Lal Das Gupta, Vaidya; age 39 years.	300
800	58	"Chinsura Vartavaha" (N) ...	Chinsura ...	Weekly	Dina Nath Mukherji, Brahmin; age 48 years.	1,000
600	59	"Dainik Chandrika" (N) ...	Calcutta ...	Three issues a week.	Haridas Dutta, Hindu, Kayastha; age 43 years.	1,600
19,000	60	"Dainik Basumati" (N) ...	Do. ...	Daily	.....	.....
600	61	"Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vibari Chakravarty, Hindu, Brahmin; age 43 years.	800
	62	"Darsak" (N) ...	Calcutta ...	Do.	Satis Chandra Bhattacharji, Brahmin; age about 39 years.	300
1,700	63	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
800	64	"Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
450	65	"Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 51 years.	2,000
250	66	"Diamond Harbour Hitaishi" (N)	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya; age 52 years.	2,500
3,400	67	"Dhruba" (P) ...	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 37 years.	800
600	68	"Education Gazette" (N) ...	Chinsura	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,000
300	69	"Faridpur Hitaishini" (N)	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 77 years.	900
200	70	"Galpa Lahari" (P) ...	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 36 years.	1,200
900	71	"Gambhira" (P) ...	Malda ...	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha; age about 35 years.	100
1,500	72	"Gaud-duta" (N) ...	Do. ...	Weekly	Krishna Chandra Agarwallah, Hindu, Baidya.	400
700	73	"Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev, Kayastha; age 56 years.	500
1,000	74	"Hakim" (P) ...	Do. ...	Do.	Masihar Rahman, Muhammadan; age 31 years.	500
660	75	"Jangipur Sangvad" (N) ...	Raghunathganj	Weekly	Sarat Chandra Pandit: Hindu, Brahmin.	100
800	76	"Sri Gauranga Sevaka" (P)	Murshidabad	Monthly	Lalit Mohan Banerji, Hindu, Brahmin; age 56 years.	600
400	77	"Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 43 years.	900
900	78	"Hindu Ranjika" (N) ...	Rajshahi	Do.	Kachimuddin Sarkar, Muhammadan; age 41 years.	290
500 to 700	79	"Hindu Sakha" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavvathirtha, Hindu, Brahmin.	300
800	80	"Hitavadi" (N) ...	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	28,000
500	81	"Hitvarta" (N) ...	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600

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<i>Bengali—continued.</i>						
82	"Homeopathi-Prachar" (P)	Calcutta ...	Monthly	Probdh Chandra Banerji, Hindu, Brahmin; age 40 years.	200	110
83	"Islam-Abha" (P)	Dacca ...	Do.	Sheik Abdul Majid ..	1,000	111
84	"Islam-Rabi" (N)	Mymensingh	Weekly	Maulvi Nasiruddin Ahmad, Muslim; age about 34 years.	700	112
85	"Jagat-Jyoti" (P)	Calcutta ...	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700	113
86	"Jagaran" (N) ...	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300	114
87	"Jahannabi" (P)	Calcutta ...	Monthly	Sudhakrishta Bagehi, Hindu, Brahmin; age 30 years.	600	115
88	"Jangipur Sangbad" (N)	Murshidabad	Weekly	.....	.....	116
89	"Janmabhumi" (P)	Calcutta ..	Do.	Jatindranath Dutta, Hindu, Kayastha; age 31 years.	300	117
90	"Jasohar" (N)...	Jessore ...	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600	118
91	"Jubak" (P) ...	Santipur ...	Monthly	Jnananda Pramanik, Brahmo; age 39 years.	500	119
92	"Jugi-Sammilani" (P)	Comilla ...	Do.	Radha Govinda Nath, Hindu, Jugi; age about 35 years.	About 2,000	120
93	"Jyoti" (N) ...	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000	121
94	"Kajer Loke" (P)	Calcutta ...	Monthly	Saroda Prasad Chatterji, Brahmin; age 47 years.	350	122
95	"Kalyani" (N) ...	Magura ...	Weekly	Bisweswar Mukherji, Brahmin; age 49 years.	500	123
96	"Kangal" (P) ...	Calcutta ...	Monthly	Akinuddin Pradhan, Muhammadan; age 20 years.	100	124
97	"Kanika" (P) ...	Murshidabad	Do.	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 38 years.	150	125
98	"Karmakar Bandhu" (P)	Calcutta ...	Do.	Banamali Seth, Hindu, Swarnakar; age 43 years.	500	126
99	"Kasipur-Nibasi" (N)	Barisal ...	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 69 years.	500	127
100	"Kayastha Patrika" (P)	Calcutta ...	Monthly	Upendra Nath Mitra, Hindu, Kayastha; age 32 years.	750	128
101	"Khulnavasi" (N)	Khulna ...	Weekly	Gopal Chandra Mukherji, Hindu, Brahmin; age 53 years.	250	129
102	"Krisnak" (P) ...	Calcutta ...	Monthly	Nikunja Behari Dutt, Kayastha, age 40 years.	1,000	130
103	"Kshristya Bandhav" (P)	Do. ...	Do.	Mathura Nath Nath, Christian; age about 50 years.	500	131
104	"Kusadaha" (P)	Do. ...	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 36 years.	500	132
105	"Mahajan Bandhu" (P)	Do. ...	Do.	Raj Krishna Pal, Hindu, Tambuli; age 44 years.	400	133
106	"Mahila" (P) ...	Do. ...	Do.	Rev. Braja Gopal Neogi, Brahmo; age 59 years.	200	134
107	"Mahila Bandhav" (P)	Do. ...	Do.	Miss K. Blair; age 60 years	500	135
108	"Mahishya Mahila" (P)	Do. ...	Do.	Srimati Krishna Bhabani Biswas	300	136
109	"Mahisya Samaj" (P)	Do. ...	Do.	Narendra Nath Das, Hindu, Kalfarta	200	137

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110	"Mahisya-Surhid" (P)	Diamond Harbour	Monthly	Haripada Haldar, Hindu, Kaivarta; age 81 years.	350
111	"Malancha" (P)	Calcutta	Do.	Kali Prasanna Das Gupta; Hindu, Vaidya; age 45 years.	2,000
112	"Malda Samachar" (N)	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
113	"Malancha" (P)	Calcutta	Monthly	Kali Prasanna Das Gupta	...
114	"Manasi" (F)	Do.	Do.	Subodh Chandra Dutt and others, Hindu, Kayastha; age 39 years.	2,000
115	"Mandarmala" (P)	Do.	Do.	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 56 years.	400
116	"Medini Bandhab" (N)	Midnapore	Weekly	Devdas Karan, Hindu, Sadgope; age 46 years.	600
117	"Midnapore Hitaishi" (N)	Midnapore	Weekly	Manmatha Nath Nag, Hindu, Kayastha; age 38 years.	1,700
118	"Moslem Hitaishi" (N)	Calcutta	Do.	Shaikh Abdur Rahim and Mozummul Haque.	6,300
119	"Muhammadi" (N)	Do.	Do.	Muhammad Akram Khan, Musalman; age 39 years; and Maulvi Akbar Khan.	About 7,000
120	"Mukul" (P)	Do.	Monthly	Hem Chandra Sarkar, Brahmo; age 39 years.	1,000
121	"Murshidabad Hitaishi" (N)	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 49 years.	500
122	"Nabagraha Prasanga" (P)	Mymensingh	Monthly	...	...
123	"Nandini" (P)	Howrah	Do.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya; age 31 years.	500
124	"Natya Mandir" (P)	Calcutta	Do.	Mani Lal Banerji, Hindu, Brahmin; age 30 years.	700
125	"Navya Banga" (N)	Chandpur	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 25 years.	400
126	"Nayak" (N)	Calcutta	Daily	Panchcowri Banerji, Brahmin; age 47 years.	2,800
127	"Navya Bharat" (P)	Do.	Monthly	Devi Prasanna Ray Chowdhuri, Brahmo; age 61 years.	1,000 to 1,500
128	"Nihar" (N)	Contai	Weekly	Madu Sudan Jana, Brahmo; age 45 years.	500
129	"Nirjhar" (P)	Calcutta	Quarterly	Sris Chandra Ray, Kayastha; age about 50 years.	500
130	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Faslar Rahman, Muhammadan; age 30 years.	500
131	"Pabna Hitaishi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	550
132	"Pakshik Patrika" (P)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha; age 35 years.	500
133	"Pallichitra" (P)	Bagerhat	Monthly	Ashu Tosh Bose, Hindu, Kayastha; age 36 years.	About 500
134	"Pallivashi" (N)	Kalna	Weekly	Sasi Bhushan Banerji, Hindu, Brahmin; age 49 years.	200
135	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Roy, Hindu, Kayastha; age 43 years.	500
136	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukherji	800
137	"Pataka" (P)	Do.	Do.	Hari Charan Das, Hindu, carpenter by caste.	500

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
138	Prabahini (N) ...	Calcutta ...	Weekly ...	Panchkari Banerji, Hindu, Brahmin; age about 48 years.	4,000
139	"Prachar" (P) ...	Jayanagar ...	Monthly ...	Rev. G. C. Dutt, Christian; age 47 years.	1,400
140	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly ...	Purna Chandra Chakravarti, Kaivarta Brahmin; age 31 years.	170
141	"Prasapati" (P) ...	Do ...	Monthly ...	Jnanendra Nath Kumar ...	750
142	"Prabhat" (P) ...	Do. ...	Do. ...	Devendra Nath Mitra ...	200
143	"Prakriti" (P) ...	Do. ...	Do. ...	Devendra Nath Sen ...	1,000
144	"Prantavasi" (N) ...	Netrakona ...	Fortnightly ...	Joges Chandra Chowdhuri, Brahmin.	800
145	"Prasun" (N) ...	Katwa ...	Weekly ...	Banku Behari Ghosh, Goala, age 44 years.	575
146	"Pratihar" (N) ...	Berhampore ...	Do. ...	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 66 years.	506
147	"Pratima" (P) ...	Calcutta ...	Monthly ...	Hari Sadhon Mukharji, Brahmin; age 40 years.	500
148	"Prativasi" (P) ...	Do. ...	Do. ...	Satya Charan Mitra, Kayastha; age 32 years.	500
149	"Pravasi" (P) ...	Do. ...	Do. ...	Ramananda Chatterji, M.A., Brahmo; age 65 years.	5,000
150	"Priti" (P) ...	Do. ...	Do. ...	Pransankar Sen, M.A., Hindu, Saldya; age 30 years.	300
151	"Puspodyan" (P) ...	Do. ...	Do. ...	Jnanendra Nath Bose ...	200
152	"Rahasya Prakas" (P) ...	Do. ...	Do. ...	Purna Chandra De, Subarnabanik; age 33 years.	300
153	"Rajdutt" (P) ...	Do. ...	Do. ...	Rev. Rasha Maya Biswas, Christian; age 31 years.	500
154	"Rangpur Darpan" (N) ...	Rangpur ...	Weekly ...	Sarat Chandra Majumdar, Hindu, Brahmin; age 47 years.	400
155	"Rangpur Sahitya Parisad Patrika." (P) ...	Do. ...	Quarterly ...	Panohanan Sarkar, M.A., B.L., Hindu, Rajbansl.	500
156	"Ratnakar" (N) ...	Asansol ...	Weekly ...	Abdul Latif, Muhammadan; age 23 years.	200
157	"Sabuj Patra" (P) ...	Calcutta ..	Monthly ...	Pramatha Nath Chaudhur, Brahmin; age about 40 years.	500
158	"Sadhak" (P) ...	Nadia ...	Do. ...	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	200
159	"Sahitya" (P) ...	Calcutta ...	Do. ...	Suresh Chandra Samajpati; age about 46 years.	3,000
160	"Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly ...	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste; age 49 years.	1,800
161	"Sahitya Sanghita" (P) ...	Do. ...	Monthly ...	Shyama Charan Kaviratna, Brahmin; age 60 years.	500
162	"Sahitya Samvad" (P) ...	Howrah ...	Do. ...	Pramatho Nath Sanyal, Hindu, Brahmin; age 34 years.	3,000
163	"Saji" (P) ...	Calcutta ...	Do. ...	Kshetra Mohan Gupta ...	300
164	"Samaj" (P) ...	Do. ...	Do. ...	Radha Govinda Nath ...	700
165	"Samaj Bandhu" (P) ...	Do. ...	Do. ...	Adhar Chandra Das ...	450
166	"Samaj Chitra" (P) ...	Dacca ...	Do. ...	Satis Chandra Roy ...	300
167	"Samay" (N) ...	Calcutta ...	Weekly ...	Jnanendra Nath Das, Brahmo; age 60 years.	700
168	"Sammilani" (P) ...	Do. ...	Quarterly ...	Kunja Behari Das, a barber by caste.	300

N. B.—(N) stands for newspapers and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
169	"Sammilani" (N)	Calcutta	Fortnightly	Kali Mohan Bose, Brahmo; age about 41 years.	300
170	"Sammilani" (P)	Do.	Monthly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 46 years.	400
171	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 46 years.	300
172	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	6,000
173	"Sansodhini" (N)	Chittagong	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years.	400
174	"Santan" (P)	Do.	Monthly	Jatindra Nath Datta; Hindu, Kayastha; age 29 years.	About 300
175	"Santi" (P)	Bikrampur	Do.	Sachipati Chatterji, Brahmin	500
176	"Saswati" (P)	Calcutta	Do.	Nikhil Nath Roy, Kayastha; age 49 years.	500
177	"Sansar Suhrid" (P)	Do.	Do.	Sarat Chandra Dev, Kayastha; age 49 years.	400
178	"Sebak" (P)	Dacca	Do.	Rajani Kanta Guha, Brahmo; age 44 years.	300
179	"Senapati" (P)	Calcutta	Do.	Rev. W. Carey; age 67 years	200
180	"Serampore" (N)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha; age 34 years.	400
181	"Sisu" (P)	Calcutta	Monthly	Baradakanta Majumdar, Hindu, Kayastha; age 39 years.	400
182	"Saurabha"	Mymensingh	Do.	Kedar Nath Majumdar	1,000
183	"Siksha-o-Swasthya" (P)	Calcutta	Do.	Atul Chandra Sen, M.A., B.L., Baidya; age 39 years.	200
184	"Sikshak" (P)	Barisal	Do.	Rev. W. Carey; age 56 years	125
185	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury; age 36 years.	1,000
186	"Siksha Samachar" (N)	Dacca	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
187	"Silpa-o-Sahitya" (P)	Calcutta	Monthly	Manmatha Nath Chakravarti	500
188	"Snehamayi" (P)	Dacca	Do.	Rev. A. L. Sarkar	300
189	"Sopan" (P)	Do.	Do.	Hemendra Nath Datta, Brahmo; age 37 years.	250
190	"Sri Nityananda Sebak" (P)	Murshidabad	Do.	Avinash Chandra Kavyatirtha, Brahmin; age 46 years.	400
191	"Sri Boishnav Dharma Prachar" (P).	Burdwan	Do.	Krishna Behari Goswami	300
192	"Sri Sri Vaishnava Sangini" (P).	Calcutta	Do.	Madhusudan Das Adhikari, Vaishnav; age 31 years.	600
193	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do.	Weekly	Rasik Mohan Chakravati, Brahmin; age 52 years.	16,000
194	"Subarna-banik" (N)	Do.	Do.	Kiran Gopal Sinha, Hindu, Subarna-banik; age 30 years.	1,000
195	"Suhrid" (N)	Bakarganj	Fortnightly	Rama Charan Pal, Hindu, Kayastha	.....
196	"Sumati" (P)	Dacca	Monthly	Purna Chandra Ghosh, Kayastha; age 40 years.	500
197	"Suhrid" (P)	Calcutta	Do.	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 37 years.	300
198	"Suprabhat" (P)	Do.	Do.	Sm. Kumudini Mitra, Brahmo; age 30 years.	500

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
199	"Suraj" (N) ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 39 years.	540
200	"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo; age 30 years.	200
201	"Surabhi" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin; age 45 years.	300
202	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste; age 41 years.	500
203	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, M.B. ...	4,500
204	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others, Hindu, Tambuli; age 36 years.	300
205	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Lalit Mohan Das, M.A., Brahmo; age 40 years.	500
206	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu; age about 41 years	600
207	"Tattwa-bodhipi Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore, Brahmo; age 52 years.	300
208	"Teli Bandhav" (P) ...	Howrah ...	Do. ...	Bahir Das Pal, Hindu, Teli; age 39 years.	2,500
209	"Theatre" (N) ...	Calcutta ...	Weekly ...	Moni Lal Banerji, Brahmin; age about 30 years.	10,000
210	"Toshini" (P) ...	Dacca ...	Monthly ...	Anukul Chandra Gupta, Sastri; age 42 years.	1,350
211	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Havi Mukherji ...	100
212	"Triveni" (P) ...	Basirhat ...	Do. ...	Satis Chandra Chakravarti, Brahmin; age 40 years	...
213	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Afazuddin Ahmed ...	1,000
214	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha; age 33 years.	150
215	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
216	"United Trade Gazette" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami, Brahmin; age 48 years.	3,000 to 10,000
217	"Upasana" (P) ...	Murshidabad ...	Do. ...	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	300
218	"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others	100
219	"Yamuna" (P) ...	Do. ...	Do. ...	Phanindra Nath Pal, B.A., Kayastha; age 30 years.	900
220	"Vartavaha" (N) ...	Ranaghat ...	Weekly ...	Grija Nath Mukherji, Hindu, Brahmin; age 44 years.	400
221	"Vasudha" (P) ...	Calcutta ...	Monthly ...	Banku Behari Dhar, Baidya ...	500
222	"Vijaya" (P) ...	Do. ...	Do. ...	Manojanjan Guha Thakurta, Hindu, Kayastha; age 52 years.	700
223	"Viswadut" (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 32 years.	2,000
224	"Viswavarta" (N) ...	Dacca ...	Do. ...	Abinas Chandra Gupta, Vaidya; age 37 years.	6,000
225	"Yogi Sakha" (P) ...	Calcutta ...	Monthly ...	Adhar Chandra Nath, Yogi; age 50 years.	750
226	"Yubak" (P) ...	Santipur ...	Do. ...	Yogananda Pramanick, Brahmo; age 39 years.	300
<i>English-Bengali.</i>					
227	"Ananda Mohan College Magazine" (P) ...	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300

N. B.—(N) stands for newspapers and (P) stands for periodicals.

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>English-Bengali—concluded.</i>				
500	228	"Bangavani College Magazine" (P)	Calcutta ...	Monthly	G. C. Basu ...	600
300	229	"Dacca College Magazine" (P)	Dacca ...	Quarterly	Mr. R. B. Ramsbotham, and Bidhu-bhushan Goswami, Hindu, Brahmin.	510
300	230	"Dacca Gazette" (N)	Do. ...	Weekly	Satya Bhushan Dutt Roy, Raidya; age 47 years.	500
500	231	"Dacca Review" (P)	Do. ...	Monthly	Satyendra Nath Bhadra and Bidhu-bhushan Goswami.	1,200
4,500	232	"Fratern" ...	Calcutta ...	Quarterly	Rev. W. E. S. Holland ...	200
300	233	"Jagannath College Magazine" (P)	Do. ...	Monthly	Lalit Mohan Chatterji, Brahmo ...	700
500	234	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly	Board of Professors, Rajshahi College	300
600	235	"Rangpur Dikprokash" (N)	Rangpur ...	Weekly	Jyotish Obendra Majumdar, Brahmin; age 36 years.	300
300	236	"Sanjaya" (N) ...	Faridpur ...	Do.	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
2,500	237	"Scottish Churches College Magazine" (P)	Calcutta ...	Five issues in the year.	Rev. J. Watt, M.A., and S. C. Ray ...	1,200
10,000	238	"Tipperra Guide" (N)	Comilla ...	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	500
1,250		<i>Garo.</i>				
100	239	"Achikni Ribeng" (P)	Calcutta ...	Monthly	E. G. Phillips ...	550
	240	"Phring Phring" (P)	Do. ...	Do.	D. McDonald ...	400
1,000	241	"Agraval" ...	Do. ...	Do.	Chuni Lal Agarwalla ...	300
150		<i>Hindi.</i>				
1,500	242	"Bharat Mitra" (N)	Calcutta ...	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	2,000
3,000 to 10,000	243	"Bir Bharat" (N)	Do. ...	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 31 years.	1,500
300	244	"Chota Nagpur Dait Patrika" (P)	Ranchi ...	Monthly	Rev. E. H. Whitley, Christian ...	450
100	245	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily	Babu Ram Parat Kar, Hindu, Kshatriya; age 28 years.	800
900	246	"Daragar Daptar" (P)	Do. ...	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 28 years.	800
400	247	"Hindi Vangabasi" (N)	Do. ...	Weekly	Harikissan Joahar, Hindu, Kshatriya; age 38 years.	5,500
500	248	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	550
700	249	"Manoranjan" (P)	Do. ...	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 51 years.	500
2,000	250	"Ratnakar" (P) ...	Do. ...	Do.	Hari Kissen Joahar, Hindu, Kshatriya; age 38 years.	1,000
6,000	251	"Sevak" (P) ...	Do. ...	Do.	Nawab Zadik Lal, Brahmin; age 31 years.	500
150		<i>Parvatiya.</i>				
300	252	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Rev. G. P. Pradhun, Christian; age 61 years.	400
300		<i>Persian.</i>				
300	253	"Habul-Matin" (N)	Calcutta ...	Weekly	Saiyid Jelaluddin, Muhammadan; age 62 years.	1,000

N. B.—(N) stands for newspapers and (P) stands for periodicals.

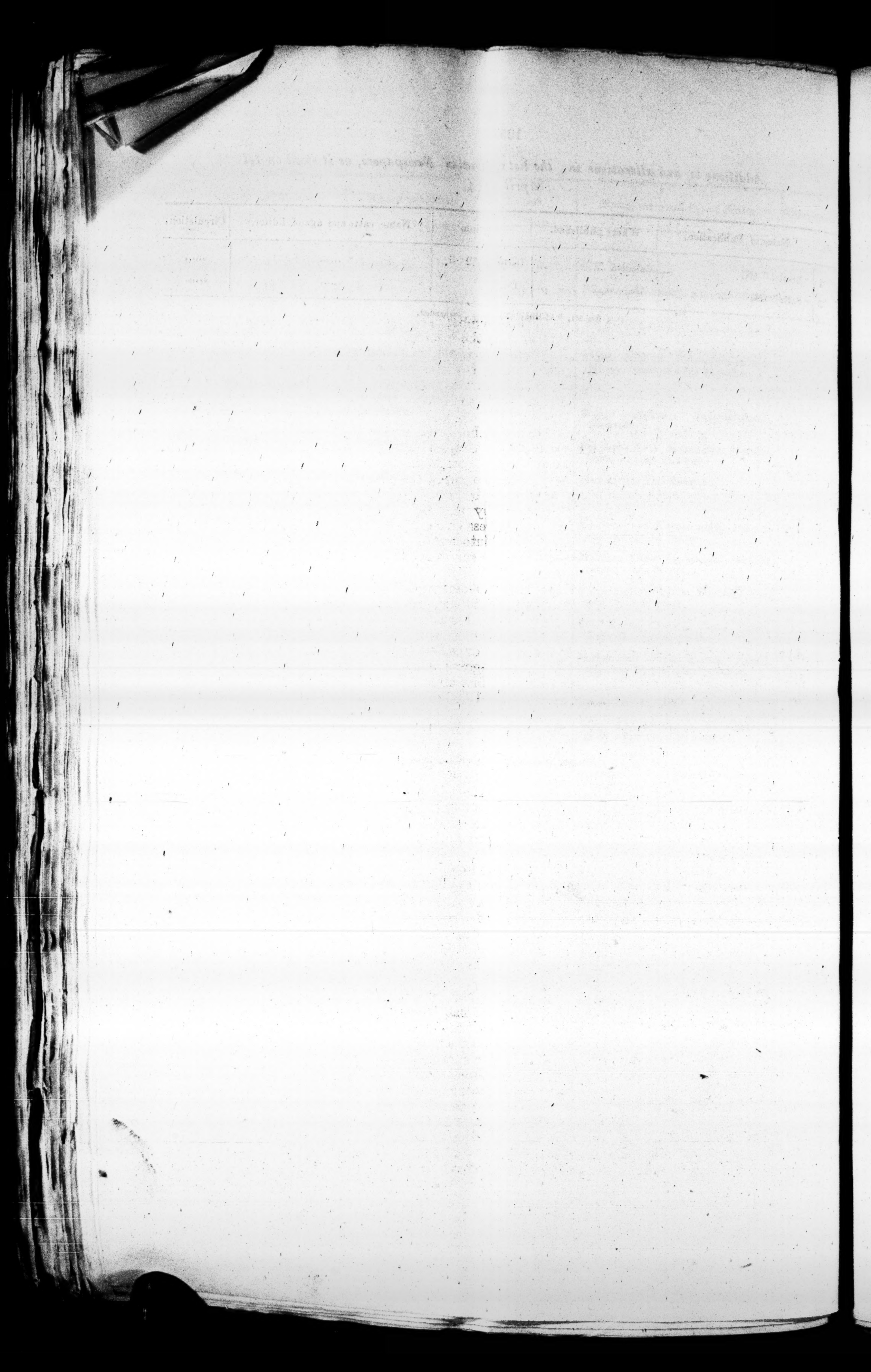
No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Poly-lingual.</i>					
254	"Printers' Provider" (P) ...	Calcutta ...	Monthly	S. T. Jones ...	500
255	"Sadhu Samvad" (P) ...	Howrah ...	Do.	Nilananda Chatterji, B.L.; age 36 years	350
<i>Sanskrit.</i>					
256	"Vidyodaya" (P) ...	Calcutta ...	Monthly	Bhaba Bibhuti Bidya Bhushan, M.A., Hindu, Brahmin; age 32 years.	500
<i>Bengali-Sanskrit.</i>					
257	"Aryya Prabha" (P) ...	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
258	"Hindu Patrika" (P) ..	Jessore ...	Do.	Rai Yada Nath Masumdar Bahadur, Barujibi; age 61 years.	940
259	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do.	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
260	"Al-Hilal" (N) ...	Calcutta ...	Weekly	Maulana Abul Kalam Azad, Muhammadan; age 32 years.	2,000
261	Do. (N) ...	Do. ...	Daily	Maulana Abdul Kalam Azad, Muhammadan; age 32 years.	.....
262	"Resalat" (P) ...	Do. ...	Monthly	Maulvi Golam Hossain, Muhammadan; age about 30 years.	400
263	"Tandrut" (P)	Do. ...	Do.	Dr. Kartic Chandra Bose, Hindu, Kayastha; age 43 years.	500
264	"Negare Baam" (P)	Do. ...	Do.	Muhammad Sayed Hossan Askari, M.A., age 26 years, and another.	
<i>Uriya.</i>					
265	"Prachar" (P) ...	Calcutta ...	Monthly	Radha Charan Das ...	500
266	"Utkal Varta"	Do. ...	Weekly	Mani Lal Moharana, Karmakar by caste; age about 50 years.	200

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Additions to, and alterations in, the list of Indian Newspapers, as it stood on 1st April 1914.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Risalat" (N) ...	Calcutta ...	Daily ...	.....	.....
2	"Safir" (N) ...	Do. ...	Do. ...	.....	.....

No. 261, "Al-Hilal" (N) (Daily), suspended.



II.—HOME ADMINISTRATION.

(a)—Police.

THE Jyoti [Chittagong] of the 5th November is sorry to hear that most of the guns kept by the leading inhabitants of the Chittagong Hill Tracts for protection against wild animals will be confiscated simply because of a few murders which have been committed in the Chengri Valley during the last ten years. Will it be proper, asks the paper, to place the inhabitants of these areas at the tender mercy of tigers, boars and other wild beasts?

2. **The Jasohar** [Jessore] of the 7th November gives currency to a rumour which says that a party of detectives have been appointed in Jessore comprising some young men, whose duty would be to report all discussion about the war. If the rumour be true, the cost would be absolutely useless, for these men will only try to justify their existence by making false reports. The money would be better spent in relieving distress caused by the war. Thefts would be rife as a result of the deadlock in the jute trade. Government should try to preserve peace in the country and thereby earn the respect and gratitude of the people.

3. **The Nayak** [Calcutta] of the 16th November says that in several places outside Calcutta the police are appointing a selected number of respectable men as special constables. The duty of these volunteer-policemen will be to catch dacoits, prevent riots, and send timely information of breaches of the peace to the police. Their weapons of defence and offence against armed dacoits are to be lathis, fish-knives, scissors, daos, brick-bats and bits of stone. But they are to get handsome rewards for catching dacoits—Rs. 1,500 for an armed dacoit and Rs. 500 for an ordinary one.

4. **The Dainik Chandrika** [Calcutta] of the 11th November has the following:—

"Kabuli oppression." Instances of Kabuli oppression are not new in Bengal. Want compels even many a gentleman to borrow money from the Kabulis at a very high rate of interest. These Kabuli moneylenders harass their debtors by their importunate demands and never hesitate to insult their victims even before the public. We give here an instance of Kabuli oppression. One Bepin Behari Pal, of 30-1 Akhil Mistri's Lane, had the misfortune to borrow a sum of money from a Kabuli. With all his efforts he could not pay off the debt and was being constantly harassed by his creditor. Last Friday, on his way from the bazar, Bepin met his creditor. The Kabuli demanded immediate payment of his money. Bepin went home and, driven by despair, swallowed a quantity of carbolic acid to save himself from the Kabuli's oppression. The dead body was removed to the morgue and the *post-mortem* examination disclosed carbolic acid in the stomach.

5. **The Dainik Bharat Mitra** [Calcutta] of the 11th November is surprised to find that the district authorities of Furrakhabad allowed the slaughter of cows on the *Bakr-Id* day, although cows had never been sacrificed before in that city where Hindus form the bulk of the population. It appeals to the Government of the United Provinces to hold an enquiry into the whole matter and mete out punishment to those who are responsible for this occurrence.

6. **The Muhammadi** [Calcutta] of the 13th November has the following in an article under the marginally noted heading:—
"Interference with religious observances." For the last few years there have been several instances of Hindu zamindars, Hindu police officers and Hindu Subdivisional officers preventing Musalmans from sacrificing cows on the day of the *Bakr-Id*. A recent judgment of the Calcutta High Court has decided that a Musalman has every right to kill whatever animals he likes

JYOTI,
Nov. 5th, 1914.

JASOHAR,
Nov. 7th, 1914.

NAYAK,
Nov. 16th, 1914.

DAINIK CHANDRIKA,
Nov. 11th, 1914.

DAINIK BHARAT
MITRA,
Nov. 11th, 1914.

MUHAMMADI,
Nov. 13th, 1914.

on his own land. But in spite of this Musalmans are frequently harassed and oppressed on the occasion of the holy festival of *Bakr-Id*. Our readers are no doubt aware of the harassments to which the Musalmans of Hatia, a village within the subdivision of Kushtia in the Nadia district, have for some years past been subjected in connection with the sacrifice of cows. Some time before the *Bakr-Id* this year the Subdivisional officer of Kushtia fixed a certain place for the killing of cows on the day of the great festival. But a few days before the festival the local Executive suddenly took it into their head that they would not be fulfilling their duty as the protectors of the public peace unless they could extort from the Musalmans a humiliating agreement binding themselves not to sacrifice cows. This slavish bond, however, the Musalmans refused to sign, and so just two days before the *Bakr-Id* the Subdivisional officer forbade the killing of cows under section 144 of the Criminal Procedure Code. There was no time for the Musalmans to appeal against this, and so the Magistrate's blow proved very effective indeed. We have more than once remarked that this weapon, no doubt a very handy one for Magistrates, should not be hurled against Musalmans without giving them time to appeal against the measure to the higher authorities. There are certain circumstances in connection with the Hatia affair which give it a feature all its own. If the authorities had issued the prohibition of Korbani under section 144 of the Criminal Procedure Code before fixing upon a place for the sacrifice to be performed, the Musalmans would have taken the warning. But the Subdivisional officer's first act led them to presume that they had nothing to be anxious about, and hence they did not take any precautions for safeguarding their interests. Then came the sudden thunderbolt of an order under section 144 of the Criminal Procedure Code. The Subdivisional officer took the step on the plea of emergency, relying solely on the report of the police. He did not think it worth his while to consult local Moslem opinion on the matter, although he dared to stop one of the most important rights of the Muhammadan religion. We do not know whether anything more wrong, any act more irresponsible and illegal can be possible in the British Empire. It is this sort of high-handedness and oppression which is exercising the mind of the Moslem public very much. We are, therefore, obliged to put some plain questions to the Government. Have the Musalmans the right to perform their religious rites on their own property? If they do not have the right, let the Government say so frankly, so that they may satisfy their religious instincts and their conscience with the fact that their rulers forbid them from performing such rites. If, again, the Government admits that they do possess this right, let it declare its opinion openly and see that its opinion is acted upon by its officers, instead of merely gracing the pages of a circular. We should think that like all other classes of the Indian population, Musalmans have every right to kill whatever animals they like on their own lands, be it for a religious purpose or not. No one has the right to decide whether the killing of any particular animal in any particular village is to be allowed or not. Suppose the people of some place happen to have neglected the performance of the religious rite of Korbani in the past, is it at all justifiable to prevent them from performing the rite for ever? A Musalman is legally free to kill cows within his own property, be it on the occasion of the *Bakr-Id* or not. We invite His Excellency Lord Carmichael's attention to the Hatia affair. The Subdivisional officer stopped the Korbani on the plea of the public peace being threatened if the Musalmans were allowed to perform it. May we ask who were the people likely to break the peace if the Musalmans had sacrificed cows? Ought not the Magistrate to have issued his notice against the local Hindus who were the sole cause of this probable breach of the peace? If the Subdivisional officer were some day to take it into his head that the public peace was likely to be broken at Hatia by the Musalmans shouting their *Azan* loudly, would he prohibit that? Do not the Hindus frequently take out idolatrous processions accompanied by loud music which is repulsive to Islam as the vilest sin? Would the Subdivisional officer prohibit such processions at Hatia if it be likely to make the local Musalmans break the peace? Well, if he would not think of such a thing, why should the Government consider the step he has taken against the Musalmans as legal—why should their appeals be not listened to? We hope that the Government

will not allow such illegal interference with the religion of its Musalman subjects.

7. The *Muhammadi* [Calcutta] of the 13th November expresses its hearty sympathy with the *Comrade* in the heavy punishment which has been inflicted on it by the Government, and, indeed, considers it its duty to give expression to this feeling.

8. The *Nayat* [Calcutta] of the 14th November writes:—
At a time when the sovereign of a country is at war with his enemies he ought not to allow anything to be done which may create misunderstanding between him and his subjects. At such a time he ought to seek their blessings and good will. At this critical time we humble folk are doing our best to maintain the country's peace. We know that the talk of unrest is no insignificant factor in creating unrest in the country; and so we have stopped publishing in our columns all reports of sedition cases or cases akin to them which are now being heard in your Police Courts. But your police, whose business it is to preserve the public peace, are instituting sedition cases quite freely, and you are quietly allowing them to do so. Even we people, who have nothing to do with the administration, know full well that there are occasions when all affronts should be pocketed. And we should think that such a time has come.

9. The following appears in the *Bangavati* [Calcutta] of the 14th November under the heading "A serious dacoity":—

A few days ago a strange youth called at the house of Babu Chunilal Bose of Kendua in Madaripur at noon and asked to be shown into the gentleman's room. Chuni Babu is a middle-class gentleman and owns some property. On the room being pointed out to him, he got into the verandah adjoining the room and said to Chuni Babu, "We are badly in need of money. Our countrymen are starving. Give us Rs. 500." Chuni Babu told the young man that he was too poor to give him Rs. 500 and also asked him who he was. The youth, however, would not answer Chuni Babu's question and told him that there were Rs. 500 and four gold bangles in his iron chest which must be made over to him (the youth) at once. Chuni Babu and the other inmates of his house began to threaten the young man who, unmoved by their threats, blew a whistle and immediately four shots were fired from the four sides of the house. The reports of the guns drew a large crowd of villagers to the spot, but no one dared to oppose the young man who threatened them with serious consequences if they moved a step towards him. He was then persuaded to leave the place after getting Rs. 100. His next victim was Babu Barada Kanta Bose of the same village, from whom he extorted Rs. 500. Since then he has not been seen or heard of again. Before leaving he asked the villagers on pain of grave risk to themselves not to inform the police against him, and so they did not send word about the incidents to the police. The Subdivisional Officer of Madaripur and the Superintendent of Police came to hear about the facts somehow and held an enquiry, but so far without any result.

(c) Education.

10. The *Islam Ravi* [Tangail] of the 6th November writes:—
The want of hostels is very keenly felt by students belonging to the cultivating classes. There are, of course, hostels in certain towns, but their doors are practically closed to such students.

Admission into these hostels can be obtained only by recommendation, and as soon as a cultivator goes and applies to the superintendent of an hostel for having his son admitted there, he is blandly told that there is no room vacant. Such students have, therefore, to live in towns without any guide or protector, and so frequently go astray. The paper, therefore, suggests that High English Schools should be established in villages so that such students may be benefited by them.

MUHAMMADI,
Nov. 13th, 1914.

NAYAT,
Nov. 14th, 1914.

BANGAVATI,
Nov. 14th, 1914.

ISLAM RAVI,
Nov. 6th, 1914.

(c)—Local Self Government and Municipal Administration.

PRATIKAR,
Nov. 9th, 1914.

BANGAVASI,
Nov. 14th, 1914.

MOSLEM HITAIISHI,
Nov. 18th, 1914.

MOSLEM HITAIISHI,
Nov. 18th, 1914.

BANGAVASI,
Nov. 14th, 1914.

NAYAK,
Nov. 14th, 1914.

11. The *Pratikar* [Berhampore] of the 6th November describes the sad plight of the inhabitants of Paikar and other villages in the Birbhum District due to the ravages of malaria.

12. The *Bangavasi* [Calcutta] of the 14th November writes that a severe epidemic of malaria is raging in the Bankura district and that in one village, Baliatore, nearly two hundred men have died during the last two months. It is generally believed that the railway line in the district is responsible for all this, as malaria broke out in the district immediately after the opening of the railway. The paper asks the Government to enquire whether the popular notion is based on truth.

13. The *Moslem Hitaishi* [Calcutta] of the 13th November publishes a letter complaining of acute water scarcity in the village of Kantaldaha in the Mandalghat thana of the District of Howrah. There are no tanks in the village where the population can draw their supply of water from. Hence the poisoned water of small pits is used for drinking purposes with the result that malaria is increasing.

14. The *Moslem Hitaishi* [Calcutta] of the 13th November refers to the anti-Moslem bias of the Circle Officer of Chandpur. "The achievements of the Chandpur Circle Officer." It appears that last year a lump sum of Rs. 5,000 or so was placed by the Comilla District Board in the hands of the Circle Officer for encouraging the digging of wells and tanks in villages suffering from water scarcity. Though 80 per cent. of the population of Chandpur Subdivision consists of Moslems, of the 20 president panchaits among whom the sum was distributed, as many as 14 were Hindus and only 6 were Moslems. Indeed, some of the Hindus had two tanks apiece. The Circle Officer privately informed the Hindu presidents that such a grant was available and kept the Moslem president panchaits, with the exception of just 5 or 6, ignorant of it. The Chandpur Local Board resolved to inquire into the matter, but so far no report has been submitted—thanks to the threats held out by the Circle Officer. A copy of the official letter which the members of the Board received in this connection is with us and may be published if necessary. A friend of the Circle Officer, Babu Bharat Chandra Das, obtained money for 2 tanks and a bridge. The men who got the money are men who were able to excavate tanks with their own funds; in other words, the men who have been selected for help are men who are adherents or friends of the Circle Officer.

15. The *Bangavasi* [Calcutta] of the 14th November writes:—

"A grave complaint." The *Maldaha Samachar* of the 11th Kartik (4th November) publishes a very grave allegation over the signatures of Babu Anath Bandhu Chakravarty and six other gentlemen against Babu Lalit Kumar Bose, Overseer of the English Bazar Municipality, of having forcibly demolished three steps and two platforms of the Durga Temple at Golabati. The temple is a public property and the act of the Overseer has wounded Hindu religious feeling very deeply. We understand that a case will be brought against Lalit Babu, and as it will require no small amount of money to fight against the Municipality, the gentlemen mentioned above are asking for subscriptions from the public. It is never the intention of the Government to interfere with the religions of its subjects, as has been proved in connection with the Cawnpore Mosque and several masjids in Calcutta. We hope that the Magistrate of Maldah will be pleased to hold a prompt enquiry into the matter and have the demolished steps and platforms rebuilt.

16. At a time like the present, when Great Britain is engaged in a terrible war, remarks the *Nayat* [Calcutta] of the 14th November, the rulers of India ought not to do anything which may lead to any misunderstanding between them and the people. The result of the war depends on the mercy of the Lord Almighty, and it is this mercy which should be sought now through the good will of the people; for their blessings and their will force

are things of no mean value now. At a time like this, therefore, the work of the Calcutta Improvement Trust ought to have been suspended; but we find that this is not to be. Indeed, our Government acts ratherly insanely at times.

17. The *Nayak* [Calcutta] of the 16th November, discussing the question of the assessment of rates on rented houses in Calcutta, writes that these assessments are made not according to the actual rents paid, but simply according to the whim of the Municipal officers concerned. Two Commissioners have recently discussed this grievance, but nothing effective is likely to be done until Government changes its present attitude of indifference in the matter. Nay, we ought to say that Government encourages such arbitrary assessments, judging from the utterances of individual officials, from the Governor downwards. Recently, for example, in making a grant to the Chinsurah Municipality, His Excellency announced that a condition of the gift was that the Commissioners should fix the water-rate at the maximum allowable under the law from next year. Does His Excellency imagine that the poorer population of Chinsurah is as well off as the pleaders and others who waited on him there in deputation? The other day we argued that taxation was the cause of the prevailing high prices and consequent aggravation of crime. Indeed, the sign of political wisdom in these days is to subject a man to a series of blows, graduated in intensity, to bleed them as much as they can stand possibly without collapsing.

NAYAK,
Nov. 16th, 1914.

(f)—Questions affecting the Land.

18. The *Noakhali Sammilani* [Noakhali] of the 9th November prays the authorities to postpone at least for a month the Settlement operations in Noakhali inasmuch as great damage is being done to the ripe crops in consequence of these operations. The deadlock in the jute trade is causing immense hardship to the raiyats; their condition will be still more serious if the paddy crop is damaged in any way.

NOAKHALI SAMMILANI,
Nov. 9th, 1914.

19. The *Hindi Kanyika* [Rajshahi] of the 9th November remarks in connection with the peoples' contribution to the War fund that the stoppage of the jute trade and the precarious condition of the paddy crops have reduced the people to a very pitiable condition. They are unable to make two ends meet, much less to contribute anything to the War fund. The situation has been made still worse by the ensuing Settlement operations. In consideration of these things the Government would do well to grant the prayer of the Rajshahi Association to postpone Settlement operations.

HINDI KANYIKA,
Nov. 9th, 1914.

20. The *Moslem Hitaishi* [Calcutta] of the 13th November writes:—
We think that in these days of distress Government should make it a rule to postpone Settlement operations. It may be seen that at the time these operations are carried out, no cost is involved to the raiyat, but as a matter of fact, objections have to be lodged formally where one's rights are threatened and that necessitates the taking of legal advice which has to be paid for. We trust therefore that in the interests of the poor raiyats, Government will temporarily postpone all Settlement operations.

MOSLEM HITAIHSI,
Nov. 13th, 1914.

(g)—Railways and Communications, including Canals and Irrigation.

21. Referring to the dredging of the Bhagirathi, the *Pratihar* [Berhampore] of the 6th November says that the work cannot be successfully carried out by means of a single dredger. Past experience proves the futility of such an attempt.

PRATIHAR,
Nov. 6th, 1914.

22. The opening of the Jessore-Jhenidah Railway, writes the *Jagaran* [Bagerhat] of the 8th November, afforded us very great pleasure as it was a sign of the awakening of

JAGARAN,
Nov. 8th, 1914.

new life among the malaria-stricken people of Jessore. But unfortunately the concern has been grossly mismanaged of late and for some days trains ceased to run on the line. Some time ago the Government prohibited the running of trains on this line at night. Recently an accident to the engine of a certain train delayed it on the way so that it did not reach its destination before night; and this has led to the Railway Company being prosecuted. This is the kind of thing, says the paper, which the concern will have to suffer unless it be managed properly.

NOAKHALI
SAMMILANI,
Nov. 9th, 1914.

23. The *Noakhali Sammilani* [Noakhali] of the 9th November complains that the railway authorities have not yet metalled the Noakhali railway line which has been in existence for the past fourteen or fifteen years. The trains are in consequence always in danger of being capsized. The attention of the authorities is drawn to the matter.

(h)—General.

NAYAK,
Nov. 11th, 1914.

24. The *Nayak* [Calcutta] of the 11th November, referring to the partition of Mymensingh and Midnapore districts, remarks:—

Mymensingh is a very big district and the official arguments for its partition are not lightly to be set aside. So far as we know, the majority of the local population now favour the partition. But they are dissatisfied that instead of their district being split up into two, as originally proposed, it is now to be split up into three new districts.

Mr. Beatson-Bell is now on special duty regarding these schemes of partitioning districts and he favours the view that a small district affords the District Officer a better chance of intimately mixing with the local people. Mr. Agasti, on the other hand, argued that mixing with the public is a matter of personal temperament and not of the area of the charge committed to him. This is very true. Take Mr. Beatson Bell himself as an example. He mixed personally with all the leading men of the districts he ruled over. Indeed, even as Divisional Commissioner he makes it a rule to know intimately all the leading men in his division. And we have known cases where he has cordially greeted a man whom he perhaps first saw 15 years before. Such a Magistrate or Commissioner was never before seen.

SRI-SRI VISHNUPRIYA-
O-ANANDA BASAR
PATRIKA,
Nov. 12th, 1914.

25. The following is taken from the *Sri-Sri Vishnupriya-O-Ananda Basar Patrika* [Calcutta] of the 12th November:—

District partition.

It is absolutely necessary that Mymensingh, Midnapur and certain other districts should be cut into pieces—at least that is what the officials say. As for the public, they fail to find any earthly justification in the spending of lakhs of rupees on making new districts at a time when a devastating war has brought all trade to a standstill, created no end of misery and distress among the people of Bengal, and made the Government feel the want of money to no small extent. The officials argue that by making the districts small the District Magistrates will be enabled to mix more freely with the people and thus establish kindly feelings between the rulers and the ruled. God alone knows why our Civilian lords have suddenly become so eager to mix intimately with the people. There are some small districts already; but we have yet to find what heavenly boons the smallness of their areas has conferred upon their inhabitants.

SANJIVANI,
Nov. 12th, 1914.

26. The *Sanjivani* [Calcutta] of the 12th November objects to the selection of Kharagpur to be the Headquarters of the district carved out of Midnapore. The choice of

Kharagpur will not conduce to the public convenience, though it may serve the interests of the European District staff who will find congenial society in the large European population already settled there. It is a great pity that all the prayers of the Midnapore public have gone for nothing.

NAYAK,
Nov. 14th, 1914.

27. The *Nayak* [Calcutta] of the 14th November writes:—

District partitions.

Would there have been any serious harm to the administration of this country if administrative reforms like the partition of the districts had not been effected at a

time of crisis like the present? Is it possible for the rulers of the country to take a clear view of these reforms at such a time? It seems that they have not yet been able to grasp the real situation of the country.

28. The *Dainik Chandrika* [Calcutta] of the 14th November says that as loyal subjects we should accept the official decision to partition Midnapore. We made objections, but since those responsible have decided against us, we must conclude that what they do will conduce to the public welfare. So there is no cause for regret.

DAINIK CHANDRIKA,
Nov. 14th, 1914.

29. The *Basumati* [Calcutta] of the 14th November writes:—
Our Government does whatever it thinks best, and all our protests and prayers are like a cry in the wilderness. Just as the roar of the sea cannot reach the ears of the great god Jagannath, the opinions of the public of Bengal can never make themselves heard by the Government. And that is why the piteous appeals of the people against the partition of Midnapore did not reach Lord Carmichael's ears. As the *Bengalee* has said, our arguments and protests against any act of the Government are always in vain, and all that we can do is to sing a mournful dirge over the corpse of the sundered one. But then the man who owns the egg is free to break it at any end he pleases, regardless of the protests of other people. So there need be nothing for us to be sorry for in the division of Midnapore.

BASUMATI,
Nov. 14th, 1914.

30. The *Dainik Basumati* [Calcutta] of the 16th November writes:—
It would seem that Government has maintained its aid and Midnapore is to be split up into two districts in defiance of public opinion. What is more a pity is that though it is to their Governor that the people of the district looked for justice, it was His Excellency himself who visited the district and directed its partition. It is true that with a rare display of his natural courtesy and amiability, he sought to conciliate local public opinion, but the attempt was unsuccessful. His speech was free from all the customary official guile. Even those who object to the partition must admit that the official side of the case as stated by His Excellency was in strict conformity with justice. No other official in Bengal could well have held such language. But all the same, in spite of all his caution, His Excellency said things which were not suited to the occasion.

DAINIK BASUMATI,
Nov. 16th, 1914.

31. Discussing the recent Government Resolution on Mr. K. L. Dutt's Report on his inquiry into the cause of the rise in prices in India, the *Hitaradi*, [Calcutta] of the 15th November writes:—

HITAVADI,
Nov. 15th, 1914.

The worst of it is that Government can hold out no hope of a remedy for the situation. The middle classes suffer greatly from this rise in prices and apparently, they must go on suffering without any hope of redress. Mr. Dutt holds that the income of raiyats has risen by 38 per cent.; but that rise in income has been counterbalanced by a heavier rise in the prices of necessaries, so that they are at least as badly off as before. We admit that this rise in prices is due to causes not peculiar to India. But we cannot agree that excessive exports of rice and other food-stuffs have nothing to do with the rise in prices in those commodities. Improved communication and closer contact with the outside world are held officially to be the real explanation of this rise in prices. But such improvements have been going on for some length of time and there is no reason why they should suddenly begin producing their effect from the year 1904. It is undeniable that the advent of railways leads to a rise in prices, because it encourages exports. Well, before Burma was conquered there were no imports of rice from that country into India. Yet India now eagerly consumes Burma rice. Why does India require rice from outside? Whither does her own supply go to? If the quantity of home-grown rice exported is negligible, how is it that India cannot supply her own wants? The public firmly believe that excessive imports are responsible for the prevailing high prices. And these exports are leading to large foreign imports to the utter ruin of the country. If we could equal the foreigners in competition, and could export things in a measure equal to their imports, we would not suffer from the rise in prices; we would have still enough left after paying high prices.

The middle classes admittedly have suffered most from this rise in prices and Government should seriously consider the propriety of doing something to raise their salaries. Government regards the situation as hopeless, but people believe that prices will come down if exports of food-stuffs is discouraged and import of foreign articles also is discouraged. Why should not Government try the experiment if only for a time?

HITAVADI,
Nov. 13th, 1914.

33. The *Hitavadi* [Calcutta] of the 13th November approves of the decision of the Government of India to postpone for the present the making of a permanent financial settlement with the Government of Bengal, and hopes that when the settlement is made, a larger measure of financial independence will be conceded to Bengal than she now enjoys.

BANGAVASI,
Nov. 14th, 1914.

33. Referring to the grain compensation allowances granted to certain classes of Government servants in the Punjab and other provinces, the *Bangavasi* [Calcutta] of the 14th November suggests that, as high prices now rule all over the country, the salaries of all Government employees should be permanently increased.

JAGARAN,
Nov. 8th, 1914.

34. The *Jagaran* [Bagerhat] of the 8th November is glad to learn that a Musalman gentleman of Bombay has offered a training ship for Indian sailors, and writes that such a training ship should be kept at Government expense in every port, such as Madras, Calcutta, Chittagong and Karachi.

SANJIVANI,
Nov. 13th, 1914.

35. The *Sanjivani* [Calcutta] of the 12th November thanks Government for organising an exhibition in Calcutta of German and Austrian manufactures imported into India. It will benefit the country. It is a matter for deep rejoicing that Government has now taken into its own hands the work for which the *swadeshi mela* was started. Government ought to compare these articles of foreign manufacture with the like local products and express an opinion as to which are more durable. And it should also point out wherein the local articles are defective and how those defects can be remedied.

NAYAK,
Nov. 13th, 1914.

36. Referring to the appointment of Rai Bansidhar Banerjee Bahadur as the Additional Land Acquisition Collector for Calcutta, the *Nayak* [Calcutta] of the 13th November writes that considering the faithful return which he has always made for the Government salt he has eaten, he should have been rewarded with a yet higher post.

HITAVADI,
Nov. 13th, 1914.

37. The *Hitavadi* [Calcutta] of the 13th November writes:—
Recently, at the request of the Chamber of Commerce, Government has agreed to permit the import of indigo and other dyes from Germany. If Government should similarly permit the exportation of jute, it would mean a great relief to the country.

BANGAVASI,
Nov. 14th, 1914.

38. While admitting that Mr. Southwell's suggestion about catching fish by trawlers is to some extent better than trying to grow fish by scientific means, the *Bangavasi* [Calcutta] of the 14th November says that the Bengali public have nothing to gain by it, for it is doubtful whether fish will always be available in Bengal in sufficient quantities, unless the canals, bhils, rivers and tanks in the province are thoroughly cleaned up. At present most of them are dry or almost so. The paper, therefore, suggests that instead of wasting money on trawlers, the Government should try to improve the canals, rivers, etc., which will not only encourage the cultivation of fish, but also rid the province of malaria.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

JYOTI,
Nov. 5th, 1914.

39. The *Jyoti* [Chittagong] of the 5th November writes that great distress now prevails in the Chittagong Hill Tracts owing to the breakdown of the cotton trade on account of the war.

40. The *Birbhumvasi* [Rampurhat] of the 12th November has the following —

"Pitiable condition of Birbhum."

Malaria is ravaging Birbhum which was once a sanitarium. To add to the misery of the people, the crops this year have withered on account of the failure of autumnal rains. If the Government do not take timely measures, epidemics and famine are sure to attack Birbhum.

41. The *Dacca Gazette* [Dacca] of the 9th November, in its leader under the heading "The problem and its solution," discussing the jute problem in Bengal caused by the

The problem and its solution.

recent European struggle, asks how the situation can be saved. The question is how to save the raiyat from starvation. The autumnal crops, though promising, will not be sufficient to meet the want. The Government is to be praised for advancing *takavi* loans. As a remedial measure the paper suggests that the raiyats should cultivate both jute and paddy, taking care that the best lands are selected for the latter crop.

42. The *Sanjivani* [Calcutta] of the 12th November publishes a letter

"The wails of the people."

from Gafargaon in Mymensingh complaining of acute distress in the villages of Mukhi, Risaboi, Kondi, Faldi, Digba, Dhirepur, Mahmudpur, Birunia, etc., owing to the outbreak of war having brought about a fall in the demand for jute. Owing to the want of rain the paddy crop also is going to prove a failure and people are experiencing difficulties about their supply of drinking water also. Cattle plague has broken out and 3 or 4 animals are dying in every village. Probably an epidemic will soon break out among the villagers.

The paper also publishes a letter from Lakhipur in Dacca dwelling on the acute distress prevailing among the local population owing to the stoppage of the jute trade. Many people are starving or at least half starving. The Magistrate of Dacca recently came here and distributed gifts of Re. 1 or so to beggars incapable of work. All praise to Government for it.

43. The *Samay* [Calcutta] of the 15th November refers to the distress

"About the country's woes."

caused among different sections of the population of India by the outbreak of war. Bengal has been the worst sufferer. Certain middle-class men in Calcutta have had their salaries reduced and a number of labourers are out of work and shop-keepers have had their sales curtailed. Things are much worse in the mufassal. Because of the large prices paid for jute in recent years, the cultivation of that commodity had largely increased and now the raiyat finds that there is no purchaser at all for the jute he has grown. He is unable to pay rent to his landlord, many of whom are men of slender resources, solely dependent on this source of income for their livelihood. There is no knowing when this accursed war will cease, so that people may again breathe freely.

44. The *Muhammadi* [Calcutta] of the 13th November writes:—

"The country's future."

While both the people of this province and their rulers take a keen interest in the war, no one seems to give a thought to the severe distress which the failure of the jute trade, as a result of the war, has brought upon the people. There is already great scarcity of food in Eastern Bengal, and the want of rain has destroyed the autumn paddy crop in Northern and Western Bengal, especially in the latter. The world's cup of iniquity is now full, and hence all this distress and misery.

VI.—MISCELLANEOUS.

45. Discussing the military situation, the *Sanjivani* [Calcutta] of the 12th November writes:—

"The great war in Europe."

It is difficult to see the significance of the various telegrams published about the war and to know which of them is correct. The best thing is to stick to the Secretary of State's cables to the Viceroy.

46. The *Hitavadi* [Calcutta] of the 13th November, referring to the fall of Kiao-Chan, writes that there is not much in this work for Japan to take credit for. There were

"Germany in Asia."

BIRBHUMVASI,
Nov. 12th, 1914.

DACCA GAZETTE,
Nov. 9th, 1914.

SANJIVANI,
Nov. 12th, 1914.

SAMAY,
Nov. 15th, 1914.

MUHAMMADI,
Nov. 13th, 1914.

SANJIVANI,
Nov. 12th, 1914.

HITAVADI,
Nov. 13th, 1914.

but a handful of German soldiers there and we expected that Japan would occupy it quickly. But she could not do so and England had to go to her assistance.

SAMAY,
Nov. 13th, 1914.

47. The *Samay* [Calcutta] of the 13th November has the following:—

"The Naval fight, and the defeat of the British fleet."

The first naval fight, so to speak in the present war was that fought on Sunday last within 100 miles off the port of Valpariso on the western coast of Chile. The number of battleships on both sides was equal. But German cunning turned the scale in their favour. The largest and strongest battleship, *Canopus*, in the British fleet, unfortunately entered into a small river, the mouth of which was closed by two German battleships. The German fleet took advantage of the absence of the *Canopus* and the result was the defeat of the British fleet. However, we hope that a large number of British battleships will hasten to the scene to punish these cunning sea-robbers as they did the *Emden*.

HITAVADI,
Nov. 13th, 1914.

48. The *Hitavadi* [Calcutta] of the 13th November writes:—

"Italy."

The sympathies of the present Italian Foreign Minister are said to be English, and so it is expected that if Italy joins the war, she will side with the Allies. If she does so, Germany will be doomed. If, on the other hand, she goes over to the opposite camp, the situation will become very serious. Even as it is, the war is expected to last at least a year, and with Italy against the Allies, the struggle will be longer. It is not known whether Italy will join the war at all. But her attitude is calculated to cause anxiety.

HITAVADI,
Nov. 13th, 1914.

49. The *Hitavadi* [Calcutta] of the 13th November writes:—

"The military situation."

If Russia has occupied Zaroslav and has reoccupied certain posts in Galicia, then it must be held that Austria has sustained a very heavy defeat. After her first defeat, she, with German assistance, was attaining a large measure of success. After this second defeat, it is not likely that she will again persevere and attain success.

The same paper thanks the British Government for the generosity it has displayed in directing that the defence of Egypt is to be undertaken by the British Government and that all that Government expect of the people of Egypt is that they should not help the enemy or obstruct the British.

DAINIK BASUMATI,
Nov. 16th, 1914.

50. Discussing the military situation, the *Dainik Basumati* [Calcutta] of the 16th November writes:—

"The war."

Germany now seems to be somewhat cowed. Her eastern frontiers have been invaded by the Russian hosts. The news that she has proposed peace to the Czar seems to be too good to be true. It is unthinkable that the arrogant Kaiser should come down on his knees so soon. On the western frontier the situation is not quite clear. The Allies seem to be making progress, but at a very slow rate. It seems, however, that the struggle will not last very much longer. But Germany will not give in until she has not only been defeated, but utterly crushed.

BASUMATI,
Nov. 14th, 1914

51. The *Basumati* [Calcutta] of the 14th November writes:—

The struggle near Ypres.

An eye-witness recently described in the columns of an English paper a fight near Ypres. This account makes it quite clear that the German soldiers sought loyally to carry out their Kaiser's command to occupy Ypres by the last week of October. Large forces came up but they could not attain success because they got exhausted in the battlefield. Another noticeable point in this account is its undue prolixity. What was the use of that passage about the supposed intention of the Germans to occupy Calais? Remarks like these can only mislead the ordinary layman who reads these descriptions.

RANGPUR
DIKPROKASH,
Nov. 1st & 8th, 1914.

52. The following is taken from an article, written in English, which appears in the *Rangpur Dikprokash* [Kakina] of the 1st and 8th November:—

The commonest intellect can perceive that however long and bitter a fight the Allies may still have before them, the Teuton Powers are bound to be overcome and crushed in the end.

How will then Turkey stand when her crafty and remorseless Teuton friends are disposed of? The slightest glimpse of so abject and wretched a

plight should be enough for any sane Turkish statesman to give the widest possible berth to the seductions and hollow allurements of the Kaiser's emissaries. But instead of following the clear path of reason, duty and sanity, a section of thoroughly degenerate young Turkish bureaucrats appear to have entirely succumbed to them and forced the Government to make a mad plunge into hostilities with their traditional friend and ally, Britain. They have thus not only lost all claim to consideration by that great Power, but have succeeded in wickedly alienating their country from the sympathy and goodwill of the 70 millions of Moslems in India. If Turkey, is under the delusion that Germany can defeat the combined resources and might of the three great and powerful Empires, she must be suffering from temporary insanity. As we have said at the outset, we deeply love Turkey, but we have not the slightest sympathy with her insane statesmen, and if in consequence of their recklessness the Turkish Empire is broken up none but they alone will be held responsible to posterity for such a terrible and ignominious fate. The British Government has shown the greatest forbearance, and if war is now declared, she has been forced to do so against her wish by these rash, unscrupulous and mad Turkish-German creatures. This war is entirely of their own making and they must be prepared to face the just punishment that will speedily follow.

53. The *Resalat* [Calcutta] of the 9th November has the following short note, under the heading, "The spell at last prevailed," on the participation of the Turks in the war:—

"The spell prevailed."

Alas! the spell of Germany prevailed and the Turks fell out with such strong naval and land Powers as Britain and Russia. How useful for Germany and how harmful for the followers of Islam the participation of the Turks in this war will be, needs no elucidation. What a good thing it would be if even now the Turks accepted the terms of the Allies, left the side of Germany and withdrew from the war.

54. The *Dainik Chandrika* [Calcutta] of the 11th November has the following:—

"The future of Turkey."

The young Turk party, headed by Enver Pasha, by taking up arms against the Allies has made itself the butt of all the Muhammadans in the world. Had Turkey remained neutral, her independence and commercial interest would not have been at stake. But German charm was too much for her and she did not lend ear to the proposal of the Allies. If Germany is defeated, Turkey is doomed, and if Germany wins, all the independent states of Europe, specially those in the East, will be reduced to feudatory states under Germany. From whatever point we consider the question, we see that by abandoning her attitude of neutrality, Turkey has risked her independence. Turkey has lost the sympathy of the Muhammadan world for the folly of the young Turk party.

55. The *Hitavadi* [Calcutta] of the 13th November writes:—

"The Turkish crisis."

Now at last, instigated by Germany, unhappy Turkey has really jumped into a sea of fire. The evil counsels of Germany have induced her to take up arms against the very British Government through whose grace she was rescued from the clutches of Russia and was able somehow to maintain her existence in Europe. Without even declaring war, she bombarded a number of Russian and French steamers on the Black Sea, as well as the Russian port of Odessa, thereby deliberately paving the way to self-destruction. It appears from the telegrams that though the Turkish Government has taken this suicidal course, the Sultan personally is utterly opposed to the war. He may not be friendly to the English or to the French, but he is against going to war. But His Majesty has very little political power. The men who now really dispose of Turkey's destinies are Enver Bay and other Young Turk leaders. Enver Bay lived long in Germany and acquired his military education there. There is therefore nothing strange in the fact that he should be naturally partial to Germany. As in England, it is Parliament and not the King who is responsible for the steps taken by the British Government, so in Turkey also, it is the Mejliss or parliament which is responsible for what the Turkish Government is doing, and not the Sultan.

We pray to God that the Young Turks may be soon convinced of the might of the Allies in the course of this war, so that they may cast off the spell

RESALAT,
Nov. 9th, 1914.

DAINIK CHANDRIKA,
Nov. 11th, 1914.

HITAVADI,
Nov. 13th, 1914.

of Germany and again make friends with their old benefactors, the Allies. It would be a thousand pities if, as in the case of Belgium, the war ends in the utter desolation of this ancient and prosperous State.

SAMAY.
Nov. 18th, 1914.

56. The *Samay* [Calcutta] of the 18th November writes:—

"The impending utter destruction of the Turkish Empire." Turkey has but a small remnant now left of her once vast dominions in Europe, and we anticipate that this war would rob her of that. But we now see that Turkish dominion in Asia also is doomed to destruction. No less a personage than Mr. Asquith has said so publicly in the course of a recent speech at the Guildhall in London.

DAINIK CHANDRIKA.
Nov. 16th, 1914.

57. The *Dainik Chandrika* [Calcutta] of the 16th November writes:—

The fate of Turkey. Whatever the outcome of this war may be, Turkey is doomed for certain. France, Russia, Italy, Germany,—all have their eyes upon her territory. Russia will take permanent possession of whatever part of the Turkish soil she may occupy during the war, and France and Greece, too, will take their share. England will formally annex Egypt as she has already annexed Cyprus. Italy and the Balkan States also will not go without their share of the spoils. Turkey is already a tool in Germany's hands, and if Germany wins, she is likely to deal harshly with her. So in any event her future is most dark.

SAFIR.
Nov. 2nd, 1914.

58. The *Safir* [Calcutta] of the 2nd November, writing on the outbreak of

"Outbreak of war between Turkey and the British Government and on the duty of the Indian Moslems, says:—

At such a moment of danger and trial when the friendly and political relations between the Ottoman and the British Governments having been broken off, war has been formally declared, the position of us Indian Moslems has become for various reasons very delicate. There are very few people who are sufficiently aware of, and acquainted with, the complex intricacies of the present events. At this critical moment it should be our duty, as a journalist, to make the relations between the rulers and the ruled pleasant, and at the same time to impress upon the minds of the Moslem public that the present war is entirely a political war and that the question of religion does not in any way enter into it; because a very large number of the Indian Moslems regard His Majesty the Sultan-ul-Moazzam as the Caliph of the Moslems. That is the reason why many illiterate Moslems have been accustomed to examining every act of the Ottoman Government from the religious point of view. But at this juncture the educated Moslems should try, by all possible means, to prevent their illiterate and less educated brethren from believing all those baseless rumours that spring up in Calcutta from day to day, so long as they are not confirmed either by Government or by any reliable source. Besides, they should guard themselves, as far as possible, against such interpolations as are frequently made in the news. In conclusion, I again request the educated Moslems to sufficiently respect the feelings and emotions of their ignorant brethren and to discourage the formation of an impression on their minds which may have even the least possibility of straining the relations between the rulers and the ruled.

ISLAM RABI.
Nov. 6th, 1914.

59. The *Islam Rabi* [Tangail] of the 6th November had no idea that so soon after the Balkan war Turkey would again be engaged in another war. The paper does not

know whose conduct has led the Sultan of Turkey, the Amir-ul-Mumenin of Islam, to take up the sword for Germany. A serious problem now faces the Musalmans of India, and they should be very cautious as to what they say or do. They are devotedly loyal to the British Raj and have given numerous proofs of this loyalty by offering even their lives in the service of their rulers. Ever since the beginning of this war Musalmans have expressed their readiness to help the British Raj in every way they can. It is a great pity that the Sultan, who is the Khalipha of Islam and against whom no Musalman can say or do anything but feels great mental anguish, should fight against England. The paper implores him to desist from the war if he can manage to do so, and advises him to remain friendly with England. The journal writes that the Musalmans of Tangail are deeply grieved at Turkey's act which will only bring trouble on

her. According to Moslem spiritual leaders, this war in which Turkey has engaged can never be considered as a religious war.

60. The Persian edition of *Hablul Matin* [Calcutta] of the 9th

THE PERSIAN EDITION
OF *HABLUL MATIN*,
Nov. 9th, 1914.

"The war."

November has a lengthy article on the war, in the course of which it says that it had hoped that the number of the belligerents in this war would be reduced to nothing; but unfortunately the number of the belligerents has risen from nine to ten. And it appears that this war may spread gradually and include all the Powers of the East and the West. Surely Italy, Greece, Roumania and Bulgaria will in the next few weeks join either one or the other of the two groups of Powers.

As regards Portugal, she has in a way already joined the war inasmuch as she has already begun her operations in her African colonies.

As regards Spain, up to this time she is in every respect neutral, but she cannot remain so in the case of any change occurring in the position of Morocco.

As regards the other small European States, namely, Denmark, Holland, Sweden, Norway and Switzerland, although hitherto they have remained neutral, yet there is every probability of their joining this war. It further says that the only Powers whose participation in this war is less probable are the United States, Persia and China. As regards the United States, the paper remarks that her position is rather delicate and it is always feared that she may also join, and refers to the old rivalry existing between Japan and America.

As regards the Republic of Chili, it says that the English papers characterise her as an ally of Germany on account of the recent naval action in her waters.

As regards China, the telegrams indicate that the Germans are trying to attract the national feelings of the Chinese towards them and to involve them in this war.

As regards Persia, her position is so delicate that it cannot be described. So she has to retain her friendly relations with her two neighbours, the English and the Russian Governments; while the participation of Turkey in this war and the pressure of the Consuls of the belligerent Powers have presented difficulties to her. It is feared lest this raging fire should eventually attract this Power also towards itself.

That Power would be lucky which would keep itself aloof from this war and keep its resources intact.

The paper observes that this bloody war has unveiled some hidden problems. In the first place, the outbreak of this war among the greatest Powers of the world possessing civilisation and international laws has revealed that international laws are only valid between equal Powers, that treaties exist for the good of the stronger party, and that their strength is not greater than that of the cobweb.

It may be said that the term civilisation also was coined in this world for the advancement of political interests and was made the watchword of these Powers.

(Thirdly) since for the last hundred years all the stones that had been flung from the sling of the bright term civilisation had struck against the glass of hope of the Moslems only, all the Moslems were led to believe that Europe allowed all those oppressions against the Moslems, demolished their mosques, killed their children, maltreated their women and showed no regard even for neutrals, simply owing to religious bigotry. But this war, which has been confined during the last three months only to the Christian nations of Europe, has shown that that view was erroneous,—that all this was due to a land-grabbing ambition.

It also seems that politics was not and is not allied with religion among any nation.

Commenting on the participation of the Ottoman Power in this war, the paper says that the Ottoman Power had been trying to secure political relations with Germany from the time of the Græco-Turkish War, and the conflict about the island of Crete, and these relations were being daily strengthened till the concessions for the Bagdad Railway, which were to be ultimately

detrimental to the Ottoman Government, were acquired by Germany and gave birth to the party known as the Young Turks.

At first this body was inclined towards France and England, especially when the first party to the Triple Alliance, Austria, annexed Bosnia and Herzegovina the Turks looked to England only. While the young Turks had not yet turned away their face from England they were faced with another trouble, that is, another party to the Triple Alliance, Italy, snatched Tripoli away from them. On that occasion also the Ottomans looked to England and France only. When they failed to hear a sympathetic voice from this side as they had hoped and when day by day the relations of England with Russia began to be stronger in view of the treaty of 1902, they diverted their attention towards Germany in despair. Now, no sooner had they turned towards Germany than the Balkan trouble arose, the result of which is indescribable. One cannot help mentioning here one fact, that owing to the struggles between Russia and Turkey for a period of one hundred and fifty years, the feelings of individual Turks, men and women, young and old, have been against the Russians. So the Turks cannot be blamed in this affair in any way because their history is full of quarrels with Russia. And, in spite of the alliance of the English Government with Russia in their wars, the feelings of the Ottoman nation were entirely inclined towards the sympathy and friendship of England, and even now the cream of the Ottoman nation looks to England. What diminished this feeling gradually and made a few Ottomans incline towards Germany was nothing but the treaty of 1907 between England and Russia, and Germany seeing this opportunity tried to attract the heart of the young Turks towards herself and by means of promises and threats of (inspiring) fears and hopes inclined them towards herself.

What has happened has filled us with regret and the Indian Moslem community with sadness, because, while on one hand their religious feelings incline them towards the Sultan, on the other hand, their sincere loyalty compels them to stand by England. The Indian Moslems have been placed in an extremely delicate position.

We only say this that the foregoing statements will show that this war is a political one and actually involves the problem of "struggle for existence." Now that the Ottoman Government has been involved in this war against the hopes of the Indian Moslems, they should, acting with prudence and foresight and regarding this war as merely a political war, remain true to their loyalty, so that when the war is over they may, as a reward for their loyalty, ask of the English Government some favour for the Sultan and the Ottoman Empire.

The paper next praises the political sagacity and foresight and the religious toleration of the English Government in allowing the Imams of mosques to mention the name of the Sultan in the Friday prayers as usual and in excusing the Egyptian troops from fighting against the Ottomans, and remarks that these two acts will make the Moslems of the world lean towards England. It also observes that the *communiqué* of the Viceroy about the immunity of the holy places of Islam has given indescribable satisfaction to the Indian Moslems.

The paper concludes with an advice to the leaders of Indian Muhammadans for making the common people understand real facts, and remarks that if anything untoward is done by the lower classes of the Moslems, the harm of such act will mostly fall on the leaders.

AL-HILAL,
Nov. 11th, 1914.

61. The *Al-Hilal* [Calcutta] of the 11th November has a lengthy article entitled "The Day of Judgment," in the course of which it says that at last the day which was to come is come, although we did not seek it; that is, war has broken out between the Ottoman Government and the Triple Entente Powers. It quotes here a passage from the *Qoran* descriptive of the eve of the day of judgment. Then it says that the present situation involves three subjects: (1) the causes and incidents that brought about the war (between Turkey and the Entente Powers); (2) the relation in which the Indian Moslems stand with regard to the Ottoman Empire and the question of the Great Islamic Caliphate; (3) the question of the internal condition of India.

Before discussing these three subjects, the paper remarks that it will try to lay bare the feelings and ideas of crores of Moslems before the Government

at this critical moment, because in the opinion of *Al-Hilal* there is no sedition or disloyalty worse than the concealment of truth, and that at this moment when there is a volume of true and false voices, unmixed truth is absent.

It says that at present there are three sets of people here : (1) the middle class and the common Moslem public who hear and think but have no medium for the expression of their thoughts and who constitute the real public; (2) some truth-loving people who have the means of giving expression to their opinions and to truth, but who, owing to inherent weakness, either do not utter anything or, if they speak at all, speak indistinctly; (3) the upper class which is either ignorant of the first named class or is in most cases involved in hypocrisy and affectation or is engrossed in selfishness, and which is often more dangerous to the Government than the public can ever be.

As regards the first question, the paper says that the Turks who have plunged themselves into such a great war so soon after the Balkan War must have some very weighty reasons for playing with blood and fire. They had before them the consequences of the (European) war and the dangers of embarking upon war, and (yet) they have chosen the latter. It says that there is not a single Moslem here who thinks that because they contributed during the Balkan War to the Red Crescent Fund, the Moslems of India have become so important that they may consider the Great Islamic Caliphate responsible to them and that they would be competent to give it orders as if they possessed sovereign powers over it.

As regards the second question, it says that it was not necessary at this moment to bring it before the public or the Government for discussion and regrets that some irresponsible and wicked persons should have opened, on the declaration of war (between Turkey and the Entente Powers), fresh discussion about it. The paper says: "Yet it is regrettable that some men, for whose wicked and mischief-making acts Government is not responsible, but in consequence of whose mischief-loving habits both the Government and the country may have to be polluted, have, instantly upon the declaration of war (between Turkey and the Entente Powers), opened discussion afresh about this problem. And the accursed demon of hypocrisy and mischief who has always been waiting for an opportunity while lying hidden in their breasts, has now become emboldened and may create the most dangerous difficulties for Government just at the time when loyalty to the Government is most needed." Here the paper asks Government to remember that one who is not faithful to his God and Faith can never be a sincere and loyal friend of Government either, and to believe that the Indian Moslems recognise the Ottoman Caliphate and are bound by religion and Faith to recognise it. It says that it would advise Government to use its influence before any danger is created and to check those who are to be the cause of creating agitation among the Moslem public by opening discussion about the Islamic Caliphate.

Touching the third point, the paper remarks that as they can remain loyal to the Government when they perform their daily prayers, as the Government can rely on them when they observe the fasts, and as their being peace-loving citizens is not doubted when they make a pilgrimage to Mecca, so their single religious belief about the Caliphate and their natural and religious relation which they have in common with the Moslems of the world cannot be against their being peace-loving citizens. It says: "India is a country where Moslems live, in its buildings are their women and in its streets and fields are their children playing. Can any sane person believe for a moment or a second that the Moslems will become enemies of the peace of India because war has been declared between England and Turkey?"

"If the Government wants peace in India because it rules here, the Moslems want it the more so because the safety of their families and themselves depends on the peace in India."

At the end of the article the paper says that in its opinion there is not even one Moslem in this vast continent of India who would for a moment entertain the idea of creating trouble and mischief in his own country.

62. The *Maldah Samachar* [Malda] of the 11th November publishes a letter from one Addul Gunny of Ingrej Bazar, Malda, which says:—The Sultan of Turkey has sided with the German Emperor clearly for political

MALDAH SAMACHAR,
Nov. 11th, 1914.

Sultan of Turkey and Indian
Muhammadans.

reasons connected with his empire. He has not taken up arms in the cause of religion. Hence he cannot have help or sympathy from Indian Muhammadans.

TRIPURAH HITAIKHI,
Nov. 11th, 1914.

Turkey and the Muhammadan problem.

63. The *Tripurah Hitaihi* [Comilla] of the

11th November has the following:—

Turkey has taken up arms for political reasons and so cannot expect the sympathy of the Indian Muhammadans. The educated Indian Muhammadan community takes exception to the conduct of Turkey, which is a clear proof of their loyalty to the Government. But to prevent the spread of disaffection amongst the uneducated, it is necessary that appeals under the signatures of the leaders of the Muhammadan community should be circulated broadcast in the villages in Bengal, so that the people may form an idea of their position and their present duty to the Government. It is also desirable to advise them on this subject when they meet in the musjids on Fridays for offering prayers.

MUHAMMADI,
Nov. 13th, 1914.

64. The *Muhammadi* [Calcutta] of the 13th November has the following in an article under the heading, "The last word":—

"The last word."

Ever since the beginning of the war we have been saying again and again that it would be a great mistake to think that the Musalmans of India would rise against the British or harass the Government in this country by breaking the peace in the event of Turkey's joining Germany. We emphatically assure the Government that the Mussalmans are fully prepared to stand the great trial with which they are now confronted in their political life. True, Islam enjoins upon them a care for the interests of their co-religionists in foreign lands, but it is their first duty to guard the interests and welfare of the seven crores of Musalmans in this country. Besides, any rash or unprovoked act committed during the present crisis out of any groundless panic will, far from doing any good to Turkey, only cast an eternal stain on the good name of the Musalmans. The Musalmans of India will have to live in this country for ever; and so they will never do anything to this country or its rulers which may bring disgrace upon them. Nor is there anything in the present situation to cause them any alarm or anxiety, especially as the British Government have assured them of protection of the sanctity of Mecca, Medina and other holy places.

There is, however, a question which is puzzling the brains of many a Musalman of light and leading in this country; and we must speak a word or two about it. The Government are saying nothing as to whether or no the Sultan of Turkey may be the *Khalipha* or *Amir-ul-Mumenin* of the Musalmans. Nor are they compelling the Musalmans to say that they will never accept him as their *Khalipha*. Our benign Government is always averse to doing anything which may hurt our religious feelings. But some busy-bodies in our community are under the impression that the Government will be very pleased with us if we revile the Turks and deny the Sultan the position of *Khalipha*. These good folk have set up an agitation on the question. The present is not the time to engage ourselves in any religious controversy or try to reform the Islamic faith. The agitation is encouraging the discussion of this unpleasant topic among the Musalman community, and we ask the Government to stop the mischief. Many Musalmans who have received high education and are very "enlightened," consider many Musalman religious observances, even the *Namaz* and *Raza*, as superstitions, and not a few of them discuss questions of Islamic theology without having the shadow of a knowledge of the Islamic faith. It is, therefore, not at all proper to attach any weight to the opinions expressed by such men. They did two days ago express their opinion regarding the *Khalaphat* of the Sultan. We take this opportunity to assure the Government that, no matter whether the Musalmans accept the Sultan as their *Khalipha* or not, their loyalty to their rulers and their natural love of peace will never be impaired in any way. This is not the first occasion that the Sultan of Turkey has engaged himself in a war. But is there a single instance of the Moslem subjects of any country rising against their Government because of the Sultan being at war with any Power? We are happy to find that the Government of India have expressed no sympathy with the agitation mentioned above; but still we ask them not to have anything to do with any similar agitation in future. If possible, it would please the Moslem community immensely if the Government can see their way to assuring them of

their intention not to interfere with the religious opinions of the Musalmans.

We strongly repudiate the charge brought against the illiterate section of our community by one of our contemporaries, viz., that such Musalmans are up to doing anything for the Badshah of Roum. By way of telling the Government that every loyal Bengali is ready to serve as a volunteer, our contemporary suggests the formation of volunteer corps composed of respectable young men in every village for the purpose of preventing Musalmans from doing any mischief. We must say that our contemporary's proposal is an insult to the Musalman community. In conclusion, we ask our co-religionists in this country to act with great caution and self-restraint at the present crisis. The eyes of the Government and of every Englishman are now upon us and they are keenly watching everything that we say or do. We are confident, however, that the loyalty the Musalmans showed to the Government a few years ago when revolutionary propaganda were being preached in this country, will not know any flinching now.

65. The *Moslem Hitaishi* [Calcutta] of the 13th November, referring to the outbreak of war with Turkey, writes:—

MOSLEM HITAIISHI,
Nov. 13th, 1914.

"The declaration of war against Turkey by England."

Henceforth the Turkish Government is an enemy of the British; we, Indian Moslems, pass our days in the enjoyment of security under the British Government. Since Turkey has gone to war with Britain in order to help Germany, she will, of course, suffer the consequences. As the guardian of our holy places and as a co-religionist, we feel naturally upset if danger befalls her. But since she has deliberately brought trouble on herself, we have got nothing to say—the more so inasmuch as the British Government has assured us that our holy places will be quite immune from attack during this war. So we have nothing to be anxious for. Under the impartial, liberal and just British Government we enjoy religious liberty, ease and happiness, so it is our duty in this crisis to remain steadfastly loyal to that Government.

66. The same paper writes:—

MOSLEM HITAIISHI,
Nov. 13th, 1914.

"An unfounded rumour about omitting the name of His Majesty the Sultan from the *Khutba*."

The Imam of the Nakhoda Mosque at Colootola, after prayers on Friday, the 6th November last, referred publicly to a rumour among the illiterate Moslems of Calcutta that the police had directed the Khalifa's name to be omitted from the *Khutba*. This rumour is utterly without foundation. The Commissioner of Police has informed us that the police never issued any such direction. Haji Noor Muhammad Jackaria, the Mutwalli of this mosque, afterwards declared that he had been informed by the authorities at Government House that Government had absolutely no intention of getting the Turkish Sultan's name omitted from the *Khutba*, so that the public had no reason to apprehend any interference with their religious susceptibilities merely on the strength of an unfounded and baseless rumour.

67. The *Hitavadi* [Calcutta] of the 13th November writes:—

HITAVADI,
Nov. 13th, 1914.

"Germany's aims."

There are many Moslems in and out of Turkey who respect Germany as a friend of Moslems generally. There is a rumour among illiterate Moslems that the Kaiser has been privately converted to Islam. As a result of this pro-German attitude on the part of Moslems, German influence and authority have immensely increased in Turkey and Asia Minor. Indeed, Turkey is most partial to Germany among the Western Powers. At the present moment there is an internal revolution impending in Turkey, and if this trouble assumes large proportions, the Kaiser may possibly mount the Sultan's throne on the plea of restoring peace. This, however, seems to be unlikely to happen. So long as the Allies are strong Germany cannot make such an attempt.

68. The same paper writes:—

HITAVADI,
Nov. 13th, 1914.

"Turkey and Indian Moslems."

We prophesied last week that though Indian Moslems would be grieved at the outbreak of war with Turkey, they would remain unflinchingly loyal to the British Government. Our prophecy has come true. Government has proved how the war was made inevitable by the attitude of the Turkish Government. Our Moslem brethren have felt reassured by these explanations and they realise that this

war is no religious war, and that therefore they need not have anything to do with the Sultan in this struggle.

Continuing the paper writes:—

"The duty of Moslems."

Germany would, of course, have rejoiced greatly if Indian Moslems had shown signs of disaffection at this crisis. That is what Germany expected, and she is probably greatly disappointed now at the manifestations of Moslem loyalty apparent on all sides. The fact is, Moslems outside Turkey revere the Sultan only as the guardian of the holy places. Since Britain has undertaken to protect these places there can be no objection now to Moslems severing their connection with the Sultan. But the Sultan of Turkey has so long been their religious leader that they are naturally grieved now to see him join the ranks of their enemies.

HITAVADI,
Nov. 13th, 1914.

69. The *Hitavadi* [Calcutta] of the 13th November describes Enver Bey

"The Napoleon of Turkey."

as a brave, resourceful and fortunate young soldier who, by the exercise of his intelligence, has successfully carried through many difficult tasks. The Germans have flattered him into the belief that he is a second Napoleon and at home he loves to surround himself with figures of Napoleon. He deeply resents the folly and the inactivity of his countrymen and their fallen condition. His wiser compatriots apprehend the danger of a Russian invasion from the way he and his followers are behaving. Such an invasion has recently begun. Has Turkey the power to stem the onrush of the 300,000 Russian troops now marching over her frontiers?

MUHAMMADI,
Nov. 13th, 1914.

70. The following is taken from the *Muhammadi* [Calcutta] of the 13th November:—

"The British Government and Egypt."

We are very glad to learn that the British Government has, in a proclamation issued in Egypt, assured the Musalmans of that country that, in consideration of the reverence in which the Sultan of Turkey is held by all Musalmans, Great Britain will not ask them (the Egyptian Musalmans) to help her in the war against Turkey, though, of course, she will expect them not to place any obstacles in her way and not to help Turkey. This proclamation is quite in keeping with the magnanimity for which Great Britain is so famous. What pleases us more than anything else is the fact that Great Britain has admitted the reverence all Musalmans have for the Sultan of Turkey in his religious capacity. We heartily thank the British Raj for this noble frankness and we earnestly hope that our Musalman brethren in Egypt will not in any way hesitate to comply with Great Britain's request. We may in this connection tell the British Government, though we should think it is hardly necessary to do so, that the Musalmans of India profess the same religion as the Musalmans of Egypt and have naturally the same reverence for the Sultan of Turkey in his religious capacity as the latter. A proclamation, like the one issued in Egypt, addressed to the Musalmans of this country will, therefore, evoke unbounded expressions of joy and gratitude from one end of the country to the other. We must in all justice say that our benign Government has so far done nothing to hurt Musalman religious feelings. But there are some ultra-loyal Musalmans who are creating widespread excitement among the Moslem community by reviling the Turks and the Sultan. And that is why we are anxious to have the Government issue a proclamation as mentioned above. We do not want to have anything to do with Turkey from a political point of view or to have any concern with her war against England. We hope our request to the Government will not be refused.

DAINIK CHANDRIKA,
Nov. 15th, 1914.

71. The *Dainik Chandrika* [Calcutta] of the 15th November writes:—

The Sultan of Turkey as the Khalifa of Moslems.

Dr. Suhrawardy has written to say that the present Sultan of Turkey is not the rightful Khalifa of Moslems. A rightful Khalifa can only be one elected by the entire Moslem community from the descendants of Muhammad, belonging to the Koreish family. The Khalifate is elective, not hereditary. Indeed, he holds that leading Moslems of Mecca and Medina are prepared to elect a Moslem of the Koreish family to be Khalifa, as soon as they are freed from the authority of the Sultan of Turkey. If this be true, why is the *Khutba* still read in the name of the Sultan all over India? Why was not this

truth made public during the Balkan war? Any way, all loyal Moslems ought to preach this truth now among their co-religionists. Dr. Suhrawardy's article ought to be translated into Urdu and distributed widely among the Moslem masses. Let there be no neglect about this.

72. The *Safir* [Calcutta] of the 15th November reproduces the following portion of the *communiqué* of the 31st October from the *Times of India*:—

Turkish spies in India.

"Besides, information has been received that many Turkish spies are coming to India for creating hatred among the Indian Moslems against the English," and remarks as follows: "That is untrue, untrue. Neither has a Turkish spy come here nor are the Moslems so foolish as to be unnecessarily excited by any one."

73. The *Calcutta Samachar* [Calcutta] of the 18th November, in the course of an article entitled as noted in the margin, discusses in the first place a statement made by

Italy and Turkey.

Mr. Fortescue that Turkey has mobilised 40 lakhs of soldiers, who are in point of dash and bravery second to none in Europe. It says Turkey does not possess trained officers to lead such a large army, nor has it the wherewithal to furnish such a huge army with rifles, ammunition and uniforms, as she is over head and ears in debt. This leads it to doubt the statement of Mr. Fortescue above referred to. It appears that she is at present only trying to defend Constantinople and the western side of the Black Sea. England is well aware that if a joint army of the Russians, Greeks and Roumanians were to attack Turkey, she would be nowhere, and that is why England is looking after the safety of the Suez Canal.

74. The following occurs in a signed editorial article by Panchkari Banerjee in the *Dainik Chandrika* [Calcutta] of the 14th November:—

"Never again."

In the past I used to write in abuse of the English, for such abuse sold in these days and I had to make a living somehow. In these days abuse of the English would still sell, but Government is now wise enough to stop such sale. Prompt punishment awaits the man who circulates abuse of the English. Now newspapers are commercial concerns and they want to make money. Hence they all now profess to be deeply loyal.

75. The *Nayak* [Calcutta] of the 12th November mentions various false rumours in connection with the war, and remarks:—

"Rumours."

Many people suppose that so many false rumours would not circulate if there was no Press Censorship. Our view is different. No matter whether news is fully published or is suppressed, the professional liar will continue his mischievous activities. The man who goes about deliberately circulating lies, for him the only remedy is an unsparing use of the rod.

76. The *Samay* [Calcutta] of the 13th November writes:—

"Some remarks regarding the war."

One should be very careful in talking about the war. There is no telling how many impossible and ridiculous rumours about the war are circulating among the uneducated or the ill-educated sections of the populace. Newspapers should make it a rule never to give publicity to them. It is no use adding that these rumours are false, for the mere printing of them in the columns of a paper gives them a wider publicity. We understand that certain newspapers outside Bengal have got into trouble for publishing such rumours. Indeed, it is not always safe even to reprint in the vernacular papers all that an English newspaper prints. It is often impossible for the Press Censor carefully to go through the immense mass of written matter filling all the long columns of an English paper. Thus it happens that English papers do occasionally publish news which should never be reprinted in the vernacular papers. It will be no defence for the vernacular paper in such a case to plead that it had merely copied from an English paper. Briefly, Indian papers should never publish anything calculated to hinder the work or impair the prestige of our Government and its Allies or, on the other hand, to magnify the prowess of, or show any attachment to, its enemies. Indeed, the *Bengalee*, in an article on the 8th November last inculcated the adoption of this principle

SAFIR,
Nov. 15th, 1914.

CALCUTTA SAMACHAR,
Nov. 18th, 1914.

DAINIK CHANDRIKA,
Nov. 14th, 1914.

NAYAK,
Nov. 12th, 1914.

SAMAY,
Nov. 13th, 1914.

for all Indian papers generally, whether written in English or in the vernaculars.

SANJIVANI,
Nov. 12th, 1914.

77. The *Sanjivani* [Calcutta] of the 12th November understands that the rumour about four lakhs of Afghan troops advancing towards Peshawar to occupy it and another three lakhs marching towards Russia, first appeared in an Afghan newspaper named *Arassula Babul Afghan*, and then circulated in Germany through Constantinople. The *Sanjivani* asks whether there is really any such newspaper in Afghanistan.

HITAVADI,
Nov. 13th, 1914.

78. The *Hitavadi* [Calcutta] of the 13th November writes:—

"German folly."

Reuter says that the Germans are circulating false stories to the effect that Persia and Afghanistan are about to invade Russia. This is silly and it is a sign of their utter exhaustion that they should be driven to circulating rumours like this. But of course there is the possibility of Reuter having been wrongly informed.

AL-HILAL,
Nov. 11th, 1914.

79. *Al-Hilal* [Calcutta] of the 11th November publishes an article entitled as noted in the margin, in the course of which it defends itself against the charge of pro-Germanism brought against it by the *Pioneer*.

Al-Hilal and pro-Germanism.

DAINIK BHARAT MITRA,
Nov. 15th, 1914.

80. The *Dainik Bharat Mitra* [Calcutta] of the 15th November says:—

Dainik Bharat Mitra and one of its contemporaries.

One of our wise contemporaries has blamed its other contemporaries [*The Calcutta Samachar*] for praising the Germans. It says that it is known that Germans also possess many praiseworthy good qualities, but it is not politic to praise the enemy during times of war, and that is why it speaks ill of the Germans. In writing thus, is it not indirectly telling its readers that Germans are really worthy of all praise, but it finds itself unable to speak in their favour? We regret very much that we are unable to reap any benefit from this wisdom of our contemporary. It is certainly impolitic to blame one's own side and praise the enemy. To falsely blame the powerful enemy and call them always weak is, however, to lower the glory of the victories on our side and to depreciate the uncommon deeds performed by our soldiers. That is why poets represent the antagonists of their heroes as above the average.

CALCUTTA SAMACHAR,
Nov. 16th, 1914.

81. The *Calcutta Samachar* [Calcutta] of the 16th November says, in reply to the above paragraph:—

The *Calcutta Samachar* and its contemporaries.

When we published the leading article entitled "Blame and Praise," we took care about the expressions used, so that no wise contemporary might take exception to them, but we find that there is a want of wisdom among our contemporaries.

Our moral code says that he who is the King's enemy is also the enemy of his subjects. He who forgets this fact and tries to win over his readers, by using clever language and expressions to become a partisan of the enemy, is in a way responsible for spreading sedition.

BARISAL HITAIISHI,
Nov. 9th, 1914.

82. The *Barisal Hitaishi* [Barisal] of the 9th November writes:—

The need of military training for Indians.

So far we have refrained from all discussion about the war, both because of our own ignorance of all matters military and out of dread of the Press Act. Recently, however, the publication of the official *communiqué* regarding the outbreak of war with Turkey has made the war a subject of everyday talk with the masses. We have always firmly believed that the war need not concern us, for our Government was sure to come out successful. The illiterate classes, however, believe in all kinds of fantastic and alarming stories. We believe that even without the *communiqué* the Indian Moslems would not have so far forgotten their self-interest as to swerve from the path of loyalty. The present time however is one which dacoits, thieves, etc., are likely to try to utilise to their profit, and if we had not been disarmed we would be better able to defend ourselves against them. This is the general public feeling and perhaps our leaders should pray Government that some training in the use of fire-arms should be imparted, at least to selected Indians. This is a just prayer and it behoves our leaders to realise the risks to which the country is exposed and speak frankly to Government on the subject.

83. Referring to the *Englishman's* article on *Indian resources*, the *Dainik Chandrika* [Calcutta] of the 17th November writes:—

DAINIK CHANDRIKA,
Nov. 17th, 1914.

The *Englishman's* article on *Indian resources*.

The *Englishman* holds that in these days what is required of a soldier is more courage than superiority in physique. The possession of some measure of intelligence and powers of endurance and a magazine rifle are all that are now required of a soldier. If this idea is correct, why does not our contemporary include the genuine Bengalis in his list of Indian races eligible for soldiership in India? General Chesney once said to the Maharaja Sir Jatindra Mohan that the main obstacle to the enlistment of Bengalis as soldiers was that they were too intelligent. A people so very intelligent could not do work requiring unquestioning obedience. Is this true? We know a few Bengalis who are even now employed as sepoy. In the olden days, the Tentulia Bagdis, the Pods and the Chandals used to be enlisted in the Company's forces. The Kaibartas of Bengal also possessed extraordinary strength and courage. If Bengalis are again encouraged to adopt this form of life, they will again become a nation of heroes. But a nation cannot become heroes under a chastisement like that to which they are now subjected, and if there are so many M. A's., B. A's., and vakils and mukhtars and muharrirs to be turned out. One cannot be brave unless one is a cultivator. A Babu cannot be a hero, and we are examples of what the Babus can possibly be.

84. The *Dainik Bharat Mitra* [Calcutta] of the 18th November says that

DAINIK BHARAT
MITRA,
Nov. 18th, 1914.

Creation of a standing army composed of Indians.

it is a well-known fact that though England has a navy second to none in Europe, they have no standing army. At the present moment thousands of patriotic Englishmen are enlisting themselves in the new army which is being raised. This will be ready for active service after a short training. England will have to face the problem of maintaining a standing army after the war is over. The English people are generally apathetic to serving in the army during times of peace. Under the circumstances it would be well if England creates an army composed of Indians for the protection of the Empire, provided that the cost of maintaining that army is borne by the whole Empire. In India there is no want of men, nor are these men devoid of enthusiasm. They have also been made to undergo the ordeal of fire more than once. There is no province in India which would not contribute its quota of men. If England trusts India she can become the main prop of the Empire.

85. The *Nayak* [Calcutta] of the 13th November writes:—

NAYAK,
Nov. 13th, 1914.

Dacoities in Bengal and the organisation of volunteers.

A good opportunity has now arrived for the organisation of volunteer bands. Dacoities are being committed here and there, and it is not impossible that they may increase in number. There is nothing humiliating in adopting the suggestion made by us humble folk—rather it may prove profitable.

86. The following is taken from an article under the heading,

DAINIK BASUMATI,
Nov. 13th, 1914.

"Germany's ambition."

"Germany's ambition," which is reproduced in the *Dainik Basumati* [Calcutta] of the 13th November from a magazine named *Upasana*:—

The main principles of European civilization have been perverted, and that is why Europe is now at war, both inside and outside. Germany took up the sword first and the whole of Europe now blames her for this. There is to be a wrestling contest and the combatants are all assembled. Suddenly one of the wrestlers takes advantage of the unpreparedness of his opponent and twists his neck. This is just what Germany has done. The German Emperor has frankly said that the sword has been forced into the hand of Germany who is not at all to blame in the matter.

87. The *Dainik Basumati* [Calcutta] of the 14th November writes:—

DAINIK BASUMATI,
Nov. 14th, 1914.

"The secret reason of the attack on Belgium."

All the rivers of Central Europe fall into the sea through Holland and Belgium. So if Germany can establish her supremacy over these countries then natural ports will come under her possession and her maritime power will be enormously increased. This will be a great menace to England's naval power as the North Sea is close to that country. England cannot, therefore, afford to allow any Power to reach Belgium. That a weak country like

DAINIK CHANDRIKA
Nov. 17th, 1911.

Belgium should be protected against the attack of a stronger Power is an argument which does not count for anything in European politics.

88. The *Dainik Chandrika* [Calcutta] of the 17th November remarks as follows in an obituary notice of Lord Roberts:—

What grieves us most is the fact that there is no high official who can sympathise with our feelings. The people of India used to love and regard Lord Roberts as one of their own; and we doubt whether any Englishman will ever win such affection from them. His book, "Forty-one years in India," gives ample proof of the sincere affection he had for Indians. He was born in India; it was in India where he won the first laurels of military glory; and it was Indian soldiers who fought under him and built the foundation of his renown. Hence India weeps for him.

SRI-SRI VISHNU-
PRIYA-O-ANANDA
BAZAR PATRIKA,
Nov. 12th, 1914.

The Congress.

89. Our good contemporary the *Statesman*, writes the *Sri-Sri Vishnu-priya-O-Ananda Bazar Patrika* [Calcutta] of the 12th November, has officially advised the Congress not to embarrass the Government with a dolorous recital of India's grievances at a time of crisis like the present. The *Statesman* might have done worse than reserving this bit of advice gratis for his own countrymen, as, for instance, the Civilians whose small demands, such as those of the partition of districts, enhancement of their salaries, etc., have by no means ceased even now, and are promptly granted.

MOSLEM HITAIISHI,
Nov. 18th, 1914.

90. The *Moslem Hitaishi* [Calcutta] of the 13th November suggests that the jute mill-owners should, in the interest of the Bengali raiyat who has long contributed handsomely to swelling their profits, make it a rule now to buy quantities of jute from these raiyats at the market prices. It is not known what the Chambers of Commerce intend doing in this matter, but the situation is bad enough to necessitate prompt Government intervention in some shape or other.

HITAVADI,
Nov. 13th, 1914.

91. The *Hitavadi* [Calcutta] of the 13th November refers to the immense loss, amounting to some 36 crores of rupees, which the raiyats in Bengal will sustain this year owing to the difference in the price of jute last year and this season, and then goes on to ridicule the editor of *Capital* for having opposed the official proposal to make advances to the raiyats, so that these raiyats may not be forced to part with their stock of jute forthwith on disadvantageous terms to European capitalists. These capitalists are always warning the raiyat that if he exacts a heavy price for his jute, it may soon be supplanted by textile or other cheaper German substitute. Well, if such a substitute ever does come into the market the European jute mill-owner stands to suffer more than the raiyat. The raiyat may cultivate paddy or other crops, but the jute mills will stand idle unless there is local supply of jute forthcoming. But this risk has never led the European jute mill-owner to be content with small profits and sell his hessians cheap. Where then is the honesty of warning the raiyat against this risk of charging high prices for his jute? Government deserves all thanks for what it has already done towards assisting raiyats with loans and it is to be hoped that they and the leading zemindars will between them make it possible for the raiyat to hold back his stock of jute till better prices are offered for it.

NAYAK,
Nov. 14th, 1914.

92. Referring to the report published by the *Sanyivani* about the death of Kalidas Ghosh, a convict in connection with the Khulna Conspiracy Case, in the Andamans, the *Nayak* [Calcutta] of the 14th November observes:—
Who can say whether the young man's death is really a misfortune or a relief.

K. C. DE,
General Press Censor, Bengal.

BENGALI TRANSLATOR'S OFFICE,
The 21st November, 1914.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 21st November 1914.

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CONFIDENTIAL

CONFIDENTIAL

REPORT PART II

INDIA-OWNED ENGLISH NEWSPAPERS IN BENGAL

Week ending 21st November 1944

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4. The Press and the War

5. The Press and the Future

6. The Press and the Economy

7. The Press and the Education

8. The Press and the Culture

9. The Press and the Politics

10. The Press and the Society

11. The Press and the Literature

12. The Press and the Art

13. The Press and the Science

The Bengali Press is a very important part of the life of the people of Bengal. It is a medium through which the people can express their views and feelings. It is also a medium through which the government can communicate with the people. The Bengali Press is a very important part of the life of the people of Bengal. It is a medium through which the people can express their views and feelings. It is also a medium through which the government can communicate with the people.

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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 16th June 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Basar Patrika" (N.)	Calcutta	Daily	Mati Lal Ghosh, age 60, Kayastha	1,400
2	"Ananda Mohan College Magazine." (P.)	Ditto	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Ditto	Daily	Surendra Nath Banarji, age 68, Brahmin	4,500
4	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghosal, age 40, Brahmin	500
5	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Mitra, Kayastha	300
6	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, age 37, Kayastha	1,000
7	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, age 46, Hindu Baidya	500
8	"Darjeeling Mail" (N.)	Darjeeling	Weekly	Rajendra Lal Sen, Hindu Satgope, age 30.	300
9	"Dawn and Dawn Society's Magazine." (P.)	Calcutta	Monthly	Satish Ch. Mukharji, age 52	600
10	"East" (N.)	Dacca	Weekly	Mohim Ch. Sen, age 61, Brahmo	300
11	"Habul Matin" (English edition.) (N.)	Calcutta	Do.	Saiyid Jelal-ud-din, age 61, Muham- madan.	1,000
12	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, age 45, Kayastha	4,500
13	"Herald" (N.)	Dacca	Daily	Priya Nath Sen, Hindu, Baidya	2,000
14	"Hindu Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, age 46, Kayastha	1,000
15	"Hindu Review" (P.)	Ditto	Monthly	Bipin Ch Pal, Hindu, Telj, age 49	700
16	"Hindu Spiritual Maga- sine." (P.)	Ditto	Do.	Mati Lal Ghosh, age 60, Kayastha	400
17	"Indian Empire" (N.)	Ditto	Weekly	Shashi Bhusan Mukharji, age 56, Brahmin.	2,000
18	"Indian Express" (P.)	Ditto	Monthly	Purna Ch. Basu, age 50, Hindu Kayastha	250
19	"Indian Messenger" (N.)	Ditto	Weekly	Pratab Ch. Som, Brahmo, age 51	650
20	"Indian Mirror" (N.)	Ditto	Daily	Satyendra Nath Sen, Hindu Baidya, age 35.	1,300
21	"Indian Nation" (N.)	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 30	300
22	"Indian Royal Chronicle" (P.)	Ditto	Monthly	Shamlal De, age 46, Hindu Subrana- banik.	Unknown. A few copies published at times.
23	"Industry" (P.)	Ditto	Do.	Kishori Mohan Banarji, age 35, Hindu Brahmin.	1,000
24	"Modern Review" (P.)	Ditto	Do.	Rama Nanda Chatterji, Brahmo, age 59	2,000
25	"Mussalman" (N.)	Ditto	Weekly	M. Rahaman, Muhammadan, age 33	1,800
26	"National Magazine" (P.)	Ditto	Monthly	Kali Prasanna De, age 66, Hindu Kayastha.	500
27	"Pilgrim" (P.)	Ditto	Do.	Upendra Nath Basu, Brahmin, age 43	500
28	"Regeneration" (P.)	Ditto	Do.	Abinash Ch. Ray, Brahmo, age 35	300
29	"Reis and Rayyet" (N.)	Ditto	Weekly	Jogesh Ch. Datta, age 63	350
30	"Review" (P.)	Ditto	Monthly	Jogendra Rao Bhagawan Lal, age 33, Brahmin.	1,000
31	"Telegraph" (N.)	Ditto	Weekly	Satyendra Kumar Basu, age 26, Brahmin	1,200
32	"Unity and the Minister" (N.)	Ditto	Do.	M. N. Basu, Brahmo	400 to 500
33	"World and the New Dispensation." (N.)	Ditto	Do.	Mohim Ch. Sen, Brahmo, age 60	400
34	"World's Messenger" (P.)	Ditto	Monthly	Sundari Kakhya Ray, Hindu Mahisya, age 27.	400
35	"World's Recorder" (P.)	Ditto	Do.	Kali Pada De, Kayastha, age 48	2,700

Notes.—(i) (N.)—Newspapers.
(P.)—Periodicals Magazine
(ii) Papers shown in bold type deal with politics.

LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS REGISTERED AND DEALT WITH BY THE INDIAN INTELLIGENCE BRANCH.

[As it stood on 1st June 1914.]

No.	Name of publication.	Where published.	Position.	Name, rank and age of Editor.	Circulation.
1.	"Amrita" Patrika" (N)	Bombay	Daily	Mr. Lal Bahadur, age 80, Patiala	1,500
2.	"Ananda Mahalaya" Magazine" (P)	Calcutta	Monthly	Mr. Ananda Mahalaya, age 40, Calcutta	800
3.	"Bharat" Magazine" (N)	Bombay	Daily	Mr. Ananda Mahalaya, age 40, Calcutta	1,500
4.	"Calcutta Spectator" (N)	Calcutta	Weekly	Mr. Ananda Mahalaya, age 40, Calcutta	800
5.	"Calcutta" Magazine" (N)	Calcutta	Monthly	Mr. Ananda Mahalaya, age 40, Calcutta	800
6.	"Chaitanya" Magazine" (N)	Calcutta	Monthly	Mr. Ananda Mahalaya, age 40, Calcutta	800
7.	"Chaitanya" Magazine" (N)	Calcutta	Monthly	Mr. Ananda Mahalaya, age 40, Calcutta	800
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45.	"Chaitanya" Magazine" (N)	Calcutta	Monthly	Mr. Ananda Mahalaya, age 40, Calcutta	800
46.	"Chaitanya" Magazine" (N)	Calcutta	Monthly	Mr. Ananda Mahalaya, age 40, Calcutta	800
47.	"Chaitanya" Magazine" (N)	Calcutta	Monthly	Mr. Ananda Mahalaya, age 40, Calcutta	800
48.	"Chaitanya" Magazine" (N)	Calcutta	Monthly	Mr. Ananda Mahalaya, age 40, Calcutta	800
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50.	"Chaitanya" Magazine" (N)	Calcutta	Monthly	Mr. Ananda Mahalaya, age 40, Calcutta	800

Printed by the Government of India, at the Government Press, Calcutta.

I.—FOREIGN POLITICS.

678. The *Mussalman* writes that as a week and a half has elapsed since the war between Turkey and the Allies has broken out, there has been sufficient time to gauge the Turkey and the war.

MUSSELMAN.
12th Nov. 1914.

real Muhammadan feeling in India in regard to this war and the issues involved therein. The position of the Indian Mussalmans has become very delicate nay, critical too. It has become difficult for them to speak out their mind as regards some questions at least relating to the war and the journal thinks it is its duty to inform the Government what they feel and think. It is true that numerous meetings have been held to reassure the Government of the loyalty of the Indian Mussalmans to the British Crown; but something more which ought to have been said, both in the interests of the Government and the Mussalmans, has been left unsaid. The Muhammadans in India are no doubt gratified to have been assured that the holy places of Arabia, including the holy shrines of Mesopotamia and the Port of Jeddah, will be immune from attack or molestation by the allied naval and military forces but they want that the assurance be unconditional. The *Gazette of India Extraordinary* in which the announcement was made says that the holy places would be immune from attack or molestation "so long as there is no interference with pilgrims from India to the holy places and shrines in question." The paper does not think there would be any interference with Indian pilgrims on the part of Turkey, but in case she does or in case she does things which may be construed as interference with Indian pilgrims, the journal fails to see why that should be an excuse for attacking the holy places which are sacred in the eyes of the Mussalmans all over the world, be they Shias or Sunnis, Mukalleds or Ghair-Mukalleds. It is necessary that the British Government and its Allies should give the Mussalmans unqualified assurance in this matter and thus remove a great apprehension that is agitating the public mind at the present movement. The sooner this apprehension is removed the better for all concerned. Mr. Asquith, however, while referring to the holy places in his Guildhall Speech the other day, stated, "We are prepared to defend them, should need arise against all invaders and to maintain them inviolate." If this is an unconditional assurance the journal has nothing to say then in this connection. The Sultan of Turkey is revered and respected by the bulk of the Moslem confraternity as their Caliph or spiritual head. It is a pity that a controversy should ever arise as to whether the Mussalmans should regard him as such, and moreover this is the most inopportune time to enter into any such controversy. There are traitors in the fold of Islam as there are in every community and the speeches and writings of some of these men have led to the presumption, though entirely wrong, that they are mere tools in the hands of officials and that they denounce the Sultan and the Caliphate, under official inspiration. Attempts are said to have been made to omit the name of the Sultan from the *Khutba* after *Juma* prayers and to prevent the Imam from reading the *Khutba* in the manner he usually does. The paper does not for a moment believe that Government has had any hand in these matters. It is the work of some so-called Muhammadans, but as misapprehension has been caused in the minds of the Mussalmans the journal thinks Government should at once come forward to disabuse the public mind and assure the Mussalmans that Government has not the least desire to interfere with these matters which are purely religious. As regards the war itself, between Turkey and England, the British Government has explained its position but Turkey has had no opportunity to inform the Indian public as to the cause of the outbreak of this war. Whatever the Indian Mussalmans have heard they have heard from one side only, and one, having a judicial frame of mind, will not be justified in forming a definite opinion with regard to the righteousness or unrighteousness of this war. The bulk of the literate Indian Mussalmans who have been more or less inarticulate are of this frame of mind and the journal thinks none can appreciate this more than the fair-minded British people. However, whatever may be the cause of this war and whoever may be to blame, Indian Mussalmans, with the exception of a few apostates, cannot brook the idea of Turkey being wiped out or of a non-Moslem Power

taking charge of the Moslem holy places in Arabia, and the paper hopes the British Government which respects the feelings of its Muhammadan subjects, will be pleased to bear this in mind. Indian Mussalmans as a community, fully realise their responsibilities as British subjects and as children of the soil, and they will, the journal is confident, do whatever lies in their power for the maintenance of peace and tranquility in the country. What is necessary is that there should be no uncalled for strain on their feelings.

II.—HOME ADMINISTRATION.

(c)—Jails.

BENGALUR,
4th Nov. 1914.

679. The Governor in Council, the *Bengalee* understands, is unable to consider Babu Totiram's prayer for the release of his sons arrested in connection with the Sikh riot until after the completion of the enquiry which is now being made under the direction of the Government of India. The journal fails to understand how the interests of the enquiry in question can be furthered by the confinement of two young men who got mixed up with the Sikhs by pure accident. Even if they cannot be released what harm is there in allowing their father who has come all the way from Sind to see them? As it is the poor young men, one of whom is only 16 years old, have been shut out from all outside communication for close upon two months. This is a hard case; and deserves the merciful consideration of Government.

(e)—Local Self-Government and Municipal Administration.

BENGALUR,
17th Nov. 1914.

680. It is gratifying to learn, remarks the *Bengalee*, that His Excellency Lord Carmichael has granted Rs. 50,000 out of the Provincial Revenues in aid of the Water Works Scheme of the Hooghly Municipality. This is as it should be. Considering the poor resources of most of the maffasal Municipalities they can hardly put through any effective Sanitary Scheme without substantial pecuniary help from the Government. There is a big scheme which is being considered by the Government for providing the whole riparian area from Baranagore to Naihati with water works. In view of the growing unhealthiness of the suburbs and that mostly due to the insufficient provision of good drinking water and proper drainage the paper thinks the scheme is one which should be given effect to. The journal hopes Lord Carmichael will come forward with the requisite money grant to free the suburbs from the poisonous breath of pestilence.

(h)—General.

CALCUTTA BUDGET,
13th Nov. 1914

681. The *Calcutta Budget* writes that Bengal has boasted a Fishery Department for several years now. At first there was a Commissioner; and Mr. A. Ahmad, whose popularity as a District Officer was second to that of none, held charge of the department for two years. That was the period of surveys. Survey finished, the office was disestablished and Mr. Ahmad returned to the district work, but the department was kept going under a Deputy Director of Fisheries. People no doubt wondered whose deputy this official was, but no one ever knew to whom the Directorship had been tagged—whether to the ruler, to any of his Councillors, or to the Member of the Board of Revenue. Be that as it may, from a paragraph in the *Pioneer* of the 13th November, it appears that the Deputy Director now reports that the time is ripe for initiating experimental work of an economic character. And it is for this that the country has all along been looking forward and now anxiously awaits a Government communiqué with keen interest to see what work is undertaken and how.

682. The *Mussalman* writes that the security of Rs. 2,000 which the *Comrade* and the *Hamdard* press had deposited has been forfeited and a further security of Rs. 10,000 has been demanded. The financial stress on this contemporary is therefore obvious. A certain article that appeared in the issue of the *Comrade*, dated the 26th September last, has been taken exception to by Government and the result has been this heavy penalty under the Press Act of 1910. The journal has no desire to say anything on the offensive or inoffensive nature of the article but it cannot help recalling to mind the remark made by his Lordship the Chief Justice of Bengal and his learned colleagues in the case of the pamphlet "Come over into Macedonia and help us," that even standard literature may come within the purview of the Indian Press Act. It is hanging like the sword of Damocles over the heads of journalists and keepers of presses. However, the paper does not wish to criticise the Press Act at the present moment, but feels very strongly for the *Comrade* and considers it its duty to help it in every possible way in its present trouble. If the *Comrade*, and for the matter of that if any Moslem journal, has sincerely tried to serve the community and the country, it deserves the sympathy, and tangible sympathy of the entire Moslem community. The 12th September was the date fixed for the *Comrade* to deposit the further security of Rs. 10,000, and the journal does not know as yet whether it has managed to furnish the amount but in case it has done so, contributions should nevertheless be sent to its editor to enable him to repay the debt that he must have incurred. The journal therefore appeals to its co-religionists to help the *Comrade* in this crisis and sincerely hopes its appeal will not go in vain. The paper has started in conjunction with the *Muhammadi*, a fund for the *Comrade* and requests its co-religionists to remit their contributions to its office or to the editor of the *Muhammadi*, as soon as possible.

MUSALMAN,
19th Nov. 1914.

683. Commenting on the same subject the *Bengalee* observes that the Deputy Commissioner, Delhi, enters upon an elaborate justification of the order in his judgment.

BENGALIAN,
19th Nov. 1914.

Ibid.
The journal has no desire to discuss the technical aspect of the questions, but it has no hesitation in saying that the order will be deemed exceedingly harsh and highly inexpedient at a time like the present. Mr. Muhammad Ali is the applicant in this case and he is a power among the Mussalmans in Northern India. His numerous friends and admirers will view the order with the strongest disapprobation. A movement has already been started for the purpose of raising the money required, and the paper understands five thousand rupees have already been collected. The simplest considerations of common sense and prudence dictate that for the present at any rate the operation of the Press Act should be held in abeyance. This and other cases of which there is a goodly number point to the conclusion that the Act is one which the public cannot trust will be worked with discretion and moderation; and the only solution therefore is that it should be repealed. Indian feeling is unanimous on the subject.

684. The *Herald* writes that His Excellency the Governor's speech in announcing the partition of Midnapur shows but too clearly that the Government of Bengal is

HERALD,
14th Nov. 1914.

The policy of partition.
deliberately committed to a policy of partitioning districts and thereby increasing the cost of administration to an enormous extent. There can scarcely be any doubt that sooner or later many other districts will have to share the fate of Midnapur and Mymensingh. But has the Government ever considered whether the finances of the country are able to bear the burden? Does it not appear that the funds at the disposal of the Government are utterly inadequate for all practical purposes whatsoever? There is an incessant cry from every quarter for money, but the Government cannot meet a single demand adequately. At the present moment many parts of the province are suffering from dreadful malaria; but has the Government tried any measures of relief in the affected parts? The reason of this of course lies in the fact that it has no money to do so. It has also been admitted by the authorities that the principal reason why Mr. Gokhale's measure of compulsory elementary education could not be accepted by the Government

was financial. As regards secondary and higher education, there is evidently a demand for a large number of schools and colleges in Bengal, but they cannot be started on account of want of funds. The journal therefore emphatically states that it is not at all wise to make a headlong rush for more expenditure while the Government is scarcely able to meet even a fraction of the present demands. Even if it be admitted that smaller units of administration will bring a millenium in the country, the paper cannot but say that the condition of the finances being what it is, the time is not at all suited for the introduction of the change.

BENGALER,
14th Nov. 1914.

685. Reverting to the partition of the district of Midnapur, the *Bengaler*

Official vindication of partition.

observes that the reasons adduced are applicable to the whole question of the partition of districts. They relate entirely to considerations of administrative efficiency, as if they alone were the determining factors in matters of government and local public opinion counted for nothing. This absolute want of deference to public opinion is disappointing, especially at a time when the Government is watching with breathless interest the developments of public opinion on the vital question of the present European war. "Public opinion even in India," said Lord Ripon from his place as Chancellor of the Calcutta University, "will become the irresistible and the unresisted master of the Government." Things have since this noble utterance been steadily tending in that direction; and the Reform scheme has done a great deal to impart an added weight to the public voice. There is no class of questions in regard to which public opinion works itself up to such a pitch of excitement as that relating to local affairs. Local environments touch the people deeply and appeal to their strongest feelings; hence the uneasiness, the excitement and even the unrest which a question like that of the partition of a district is calculated to create. The journal is sorry that this very obvious consideration is overlooked, and that, at a time when harmony should be the predominating note of public opinion. His Excellency Lord Carmichael rested his main defence of the partition of districts upon the benefit it will confer upon local self-government. But the journal would again ask whether a District Magistrate bred up amid autocratic environments, is the most suitable person to inaugurate and supervise an experiment of this kind. The paper thinks not. In these days preliminary training and expert knowledge are essential for the proper administration of the great departments of the State. A Local Government Board would be expected to possess such knowledge and training. Further, it would be free from the traditions of autocracy and would co-ordinate the working of the entire system of local self-government. These are advantages which are not to be overlooked. With the creation of a Local Government Board, the partition of districts would be unnecessary, public opinion would be conciliated, and heavy expenses would be avoided. The question of expense is not indeed to be overlooked, since Government have not money enough for sanitation and education—the most urgent needs of the day.

INDIAN MIRROR,
15th Nov. 1914.

686. Commenting on the same subject the *Indian Mirror* thinks if

The partition of Midnapur.

Mr. Agasti and his colleagues had taken a sensible view of things, they would have obviated a good deal of needless trouble. The fact of the matter is that in the mufassal it is the legal profession that poses as the mouthpiece of the public. The division of a district is contrary to the interests of that profession, since it means the division of the spoils of litigation. Hence, the note of alarm whenever there is any proposal to open a new subdivision or to divide the headquarters of a district. The bugbear of "Partition" is ingeniously trotted out in order to give a flavour to the agitation, and the ball is kicked about merrily between the doughty champions of the mufassal and the skilful manipulators of the press in Calcutta. This is the secret of every sort of agitation in this country. In the case of the Midnapur partition the opinion of Mr. Agasti is completely overshadowed by that of the distinguished District Officers whom Lord Carmichael quoted in his speech at Midnapur. The journal does not know if Mr. Agasti ever held charge of the district; if he did, he must have proved himself a prodigy, for few District Officers have found it possible to manage the district as thoroughly as it ought to be done. It would appear that the volume of correspondence alone is beyond the capacity of one

District Officer to deal with satisfactorily. The functions of a District Officer are multifarious and onerous. They comprise the supervision of every branch of the district administration except the administration of civil justice. In addition to his work at the headquarters the District Officer is required to do a lot of touring to keep himself in touch with the people. In Midnapur, his administrative work is of a particularly onerous character by reason of the physical calamities to which the district is constantly subject. The frank and lucid speech of Lord Carmichael, setting out the reasons for the change can leave no room for doubt that what is going to be done is for the good of Midnapur.

687. Referring to the acute suffering of the gentry and the peasantry of East Bengal owing to the dislocation of jute-business brought on by the war, the *Bengalee* says that the volume of distress can, to a certain extent, be realised from the fact that the war has stopped the circulation of nearly 80 crores of rupees which the people engaged in the production of jute, and in various transactions connected with the jute industry, used to earn during the jute season. The Collector of Narayanganj moved by the severe distress of the people of the jute-growing districts recommended to the Government the advance of two lakhs of rupees as *tuccavi* loan. But this proposal did not find favour with the Narayanganj Chamber of Commerce and nothing has since been heard about it. The question then naturally arises—who is to come to the rescue of these distressed people? In the United Kingdom there has been a keen controversy over the uses to which the Prince of Wales' Fund is to be put. And even men like Mr. Balfour have declared that the relief of the distress of the civil population is as much a duty of the fund as the needs of the relatives and dependents of those employed in actual warfare. The journal thinks that the Imperial Relief Fund raised in India should make a similar pronouncement as to its scope and object and devote a fair proportion of its proceeds to the relief of civil distress. But the *Pioneer* has announced that the operations of this fund are shrouded in a veil of secrecy. Under the circumstances the paper cannot too strongly urge on the Government the necessity of prompt relief measures for the suffering population of East Bengal. Matters have come to such a pass that the representatives of the destitute people in parts of East Bengal have felt the need of appealing to some public-spirited individuals of Calcutta to organize a private relief-fund for them. The journal hopes the Calcutta public will not turn a deaf ear to the pitiful tales of distress which are daily coming from East Bengal and will do the needful for their suffering countrymen in that part of Bengal.

BENGAL, 14th Nov. 1914.

688. The *Bengalee* learns that Mr. Beatson Bell has taken over temporary charge as a member of the Bengal Executive Council in consequence of the vacancy caused by the retirement of Sir William Duke. The temporary appointment will lead to Mr. Beatson-Bell being confirmed in the office. If the journal is right in this surmise, as it believes it is, it means the supersession of two senior officers—the Hon'ble Mr. Monahan, Commissioner of the Presidency Division and the Hon'ble Mr. Stevenson-Moore, member of the Board of Revenue. The paper does not for a moment mean to suggest that a high appointment like the membership of the Executive Council should be determined by the rule of seniority. Other things being equal or nearly equal, the rule of seniority should prevail; but merit should certainly be the dominating factor in such a case. An officer who is fit to be a Commissioner of a Division or a member of the Board of Revenue is, the journal ventures to think, also fully qualified to be a member of the Executive Council. The paper desires to say nothing about Mr. Beatson Bell. His earnestness and devotion to duty are beyond all praise. But here are these two senior officers whose claims have been overlooked in his favour; and what is even more important is that by his appointment the Executive Council will be left without any official with experience of West or North Bengal, as Mr. Beatson Bell has passed nearly the whole of his official life in East Bengal. The Executive Council should be representative of all interests and so far as practical of highest official knowledge regarding the whole province. It would be wanting in this essential qualification if Mr. Beatson-Bell were to be confirmed in his office.

BENGAL, 18th Nov. 1914.

BENGALUR,
18th Nov. 1914.

689. Referring to the forfeiture of the security of Rs. 2,000 deposited by the *Al-Hilal*, an "Urdu" paper published in Calcutta on the 17th September, the *Bengalee* observes that it was able to publish the orders of Government on the subject, and it must say that there was improvement in the notification of forfeiture. For in a schedule the Government indicated the passages and the pictures which were the subject-matter of complaint; and the authorities of the *Al-Hilal* are in a position to know what exactly is the nature of the offence for which they have been punished. In many cases it was a matter of common complaint that notifications were issued and forfeitures made under the Press Act without the parties being in a position to know what they were punished for. But while noting this present departure which is an improvement upon the old practice, the paper must express the sense of regret and disappointment it feels at the Press Act being worked in this way. The other day the *Comrade* which is an influential organ of Muhammadan opinion in Northern India was required to furnish a deposit to the extent of ten thousand rupees and now the deposit of the *Al-Hilal* has been forfeited. All this is bound to produce a feeling of uneasiness and excitement. Would it not have been sufficient if the *Al-Hilal* had been warned in the first instance and if more drastic action followed after such warning had been given?

BENGALUR,
19th Nov. 1914.

690. The *Bengalee* is glad to announce that Mr. Satyendra Nath Mukarji, M.B. (Cal.), F.B.C.S.E. (Edin.) and Dr. S. B. Sen Gupta, M.D., F.R.C.S. (Edin.), have received direct commissions as Lieutenants in the Indian Ambulance Corps which is about to be organised. The journal understands that Dr. Mukharji was married only on the 17th November and that Dr. Sen Gupta is going to be married within a day or two. It speaks volumes in favour of the pluck and devotion to duty displayed by these young men, who, notwithstanding the position in which they are placed, have undertaken service which at any moment may oblige them to go to the front. The country will appreciate the statesmanship by which the action of the Government in this matter has been prompted. The paper hopes it is only the beginning of a policy which will culminate in the enlistment of Bengalis in general as volunteers and in other measures dictated by the same spirit.

III.—LEGISLATION.

BENGALUR,
19th Nov. 1914.

691. The *Bengalee* appeals to the Government to rise to the height of the situation, to adapt itself to the newly developed environments and to adopt a policy of unqualified trust in the people. That indeed is the attitude of British public opinion. Let it not be marred by local prejudice, or the cold breath of an irrational bias. There will always be plausible arguments enough, under the guise of administrative necessity, which may be urged against the adoption of progressive and healing measures. One of the first things that the situation demands and which will be hailed as the unqualified symbol of the new policy, is the repeal or a substantial modification of the Arms Act, so that at any rate in the matter of license, there shall be no invidious distinction between the Indian and the European. The stock argument urged against this measure by a certain class of officials is that if no restrictions were put upon the possession of arms, Hindus and Muhammadans, the divergent races and creeds that inhabit India, would be cutting each other's throats and a salutary safeguard against the most dangerous forms of lawlessness would be removed. No argument could be more fallacious, or less worthy of serious consideration. There was no Arms Act before 1878, and every body was free to carry arms. Did Hindus and Muhammadans cut each other's throats before the year in which this beneficent measure was introduced? There was no Arms Act even in the dark days of the Indian Mutiny. It was not thought necessary then by Lord Canning and his advisers, and the need of it was not felt by any of his successors until Lord Lytton, who was described by Lord Hartington (afterwards Duke of Devonshire) as possessing

qualifications, the very reverse of what should belong to an Indian Viceroy. In the Native States there is no Arms Act and no restriction put upon the possession of arms. Yet in these States, there are Hindus and Muhammadans, to be counted by thousands who live in peace and amity and do not abuse the possession of arms which their Governments do not grudge them. If before 1878 and even in the perilous season of the Indian Mutiny, an Arms Act was not deemed necessary, *a fortiori* it is not necessary now. The truth is that the Arms Act is the legacy of an era of suspicion and mistrust. That era has come to a close. Indians have demonstrated by their loyalty and by the sacrifices they have made that they are deserving of Imperial trust and of a place as a full free component unit of the Empire. The Arms Act has been proved to be futile for the purposes for which it was enacted. The dakaits and others of the same ilk have, despite the Arms Act, never found any difficulty in procuring arms, while the loyal and law-abiding people, deprived of their arms have fallen meek victims to their depredations. Wherever in any locality, a few possessed arms, the dakaities failed and the people were able to give a good account of themselves. From the administrative point of view therefore and for the protection of the law-abiding section of the people, the Arms Act should be repealed.

VI.—MISCELLANEOUS.

692. Writing on the allegiance of the Indian people to the British connection, the *Bengalee* observes that the idea which is being cultivated in some quarters, by those who have been persistently opposed to the political advancement and emancipation of the Indian people, that the universal outburst of loyalty means that the great bulk of the people are completely satisfied with the present constitution of the Government of India or are content with their present political status in the Empire, should be absolutely repudiated. In the next place another equally false and mischievous idea that the rally of the Indian princes and peoples around the British Empire implies a secret dread of the German rule, must be equally repudiated and denounced. No one who is able to think and therefore able to influence public opinion in this country in any way, ever entertains the least doubt regarding the improbability of a German invasion and the impossibility of the German occupation of India. Things have moved even in India since 1857; and what was possible in the eighteenth is simply unthinkable in the twentieth century. In 1857, the people were with the British East India Company. To-day every man, woman, and child will be against the Germans even if by some miracle they are able to secure a landing in India. In the eighteenth century, the world was much larger than what it is to-day, international competitions scarcely affected the distant colonies and possessions of the European powers, and people in one country took little interest in the events in other distant lands. All this has changed to day. No European power will suffer the presence of the Germans in India, and there are rising and puissant states in Asia who will never brook it. The very suggestion therefore that the people of India are afraid of the possibilities of a German invasion or occupation of their country is an insult to their understanding, and a libel against the might of the British Empire. Till now the political loyalty of the people was, in reality only another name and phase of the social immobility and religious conservatism of the people. This loyalty, passive though it be, is no insignificant asset to any Government. It is all that Government actually requires in times of peace, when the course of historic and political evolution runs smooth. But in the face of crisis like that which confronts almost the whole world to day, a more active and aggressive loyalty is needed. The Government of India, to its admitted surprise, have had this active and aggressive loyalty from the people during this crisis. The sentiments that have prompted the princes and people of India to place their purse and their person at the service of the Empire are not passive, but active sentiments. They are very different from the usual, passive acquiescence in the established order which had hitherto been known as loyalty in India. And what is the meaning of it? It is not only a new factor in the politics of the Empire but also a new force, that requires careful handling and statesmanly

BENGALURU,
15th Nov. 1914.

treatment. The Government both here and in London should try to realise the real significance of this new development in Indian and Imperial politics. It would not be statesmanship at all to use this new factor in the political life, as a mere bluff to discourage or threaten the enemies of the Empire. It should be appraised and its intrinsic value having been ascertained, it should be applied to the work of the consolidation of the Empire which has been feeling a new sense of unity and strength at this moment. And to serve all these ends, there should be, first and foremost of all, a clear understanding of the meaning and motive of this united voice of India avowing its deep loyalty to the British Throne and firm allegiance to the British connection.

BENGALURU.
20th Nov. 1914.

693. The present war has already done one great good, so far at least as the British Empire is concerned. It has created a new sense of kinship between India and Great Britain. It has helped already to modify to some extent the old prejudices of the British Colonials against the people of India. It has proved beyond question or cavil, the intense reality of the loyalty and allegiance of the Indian peoples to the British connection. Men who had never missed the least opportunity of having a fling at the educated Indian, because he refused to accept the actual as the ideal, and clamoured for the expansion of popular freedom in his country and the curtailment of executive authority, have been forced to confess their error and are trying to make some honourable amends for it. Few men were more unfriendly to the Indians than "Asiaticus" whose venomous diatribes against the educated Indian have been a standing feature of the *National Review* all these years. But recent events seem to have made a convert even of this Anglo-Indian publicist. He is willing to make friends even with Mr. Tilak. "When Mr. Bal Gangadhar Tilak, after several years' immurement in Upper Burma, is discovered publicly counselling his followers to give the Government all possible support in this emergency, I, for one, take back many severe things written and said about him during past years." All this is very good no doubt. But there is still, the *Bengalee* goes on to remark, a good deal of confusion being caused in many quarters regarding the meaning of this loyalty; and unless this confusion is completely removed now, when people are in a teachable and reasonable mood, the very enthusiastic recognition which is being accorded just now to this loyalty, will create new complications in the end, and give rise to much greater difficulties than have ever been known in the past. In fact the seeds of this future mischief are being already sown, whether through ignorance and insensibility or deliberately and of set purpose, by the very men who are so loud in the praise of the Indians to-day. The recognition, however, of all the good that Great Britain has done to India, would not prevent her from wishing or trying to stand upon her own legs as a self-governing nation. This desire is the motive power in the present political life of India. The people are grateful for what they have got; but it is foolish to expect them to cease to want more year after year; and the sense of benefits received never can kill the discontent due to the sense that more things are still due to them. Loyalty that is based simply upon the memory of benefits received can never be deep or abiding. These memories inevitably fade away in course of time. Generations are continually following one another, and the benefits received by one generation create no real sense of gratitude in their successors. They are moved always and only by their present wants and grievances, their present ideas and aspirations. It is foolish to forget or ignore these commonplaces in shaping the course of public policy in any country. The meaning of the loyal response that India has made to the call of the Empire at this crisis lies much deeper. It means that the people of India sincerely desire the continuance of the present British connection. They desire it not merely out of gratitude for the past, but for much larger expectations of the future.

L. N. BIRD,

Special Assistant.

11, CAMAC STREET;

CALCUTTA,

The 21st November 1914.

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